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## NOTES OF THE WEEK.

THE opening of the new session of Manchester College, Oxford, on Tuesday, as we have already announced, will be an occasion of surpassing interest. We wish that it were possible for all those who desire it to be present in the library at the unveiling of the statue of Dr. Martineau; but to friends who will be in Oxford and may, perhaps, not be able to be in the library at the time, we would say that in the quietness of the evening afterwards they will have a really better opportunity of seeing the statue and realising its great beauty. Of the proceedings we shall hope to give a full report next week. We trust that during the day visitors to the College may have an opportunity also, not only of seeing the chapel, but of hearing the organ. Friends will be glad to know that the latest news from Aviemore is that Dr. Martineau is "very well indeed."

THE Lord Mayor, who is president, appeals on behalf of the Hospital Saturday Fund, for which collections are to be made to-day throughout London and the suburbs. Street collections have been abolished, but many tradespeople and others have undertaken to receive donations, which may be sent also to the Mansion House, to Messrs. Hoare and Co., 37, Fleet-street, E.C., or to the hon. treasurer, H. N. Hamilton Hoare, Esq., 54, Gray's-inn-road, W.C. The appeal states that "in addition to collecting small contributions for the hospitals among the working classes, the fund does other important charitable work not

generally known. It supplies surgical appliances on the payment of half the cost by the recipients; it sends men, women, and children recovering from illness to convalescent homes upon payment of a portion of the cost; and it organises first-aid and nursing classes, and has a division in connection with the St. John Ambulance Association, and provides ambulance boxes, &c., for enabling first-aid to be rendered in the workshops. The fund also, in other ways, assists in making provision for the medical needs of the working-class population."

Dr. CLIFFORD, on his return from a visit to the United States, writes in the *Christian World* on Anglo-American Oneness, as follows :—

"I am anxious to testify to the great strength of the goodwill felt in New England and the Eastern States of America towards Old England at this hour. There has been nothing like it since

Once the embattled farmers stood  
And fired the shot heard round the world.

In width and depth, in intensity and unanimity, it is absolutely new. . . . Since the Revolution there has been nothing approaching it. Separated for more than a century, we are again made one. The middle wall of partition, growing higher and higher for over seventy years, began to crumble after the Civil War, and now it is disappearing altogether. It is the emergence of a new consciousness. We are not only one in reality, *but we know it, and feel it, and rejoice in it.* There has long been an American consciousness, sharply defined, sensitive, strenuous, and insistent. It started into being in a righteous resistance against the stupidity and injustice of King George's rule, and it acquired more and more strength for nearly a century. There has been also an English consciousness; often haughty, always self-sufficient, and sometimes a little over-bearing. But recent events have quickened the sense of the indestructible unity of the two peoples; and it is not too much to say that we are witnessing the first signs of an Anglo-American consciousness, of a re-birth of our sense of national oneness—a re-birth that promises to give to the action of these two great peoples a solidarity and power on behalf of all 'causes' dear to the heart of man, that will carry them forward to victory."

At the Autumnal Meeting of the Congregational Union at Halifax on Tuesday, the Chairman, the Rev. Alfred Rowland, took for the subject of his address "Priestism and Priesthood." He vindicated at the outset the right of Congre-

gationalists to speak on the subject of the present "lawlessness" in the National Church, and urged the vital importance of vigorous resistance to the growing claims of Sacerdotalism. After referring to the mischief of auricular confession as practised in the Roman Church and upheld by many Anglicans, he spoke as follows of a healthier kind of confession :—

Too often we have failed in carrying out the precept, which has in it, however, mutual obligation, "Confess your faults one to another, and pray for one another." Obedience to that demands mutual love and confidence, of which most of our Church members have very little experience. Humility and frankness in acknowledging a wrong and eagerness to repair it, are too rare among us; and the wise counsels of experienced Christian men and women ought to be more sought after and more freely proffered. Instead of a Confessional, I should like to see such close friendship between teachers and Sunday scholars, such intimate brotherly association between pastor and people, as would encourage prodigals to return, and conscience-stricken penitents to rejoice in the assured mercy of our God.

SPEAKING further in his address of what they might learn from those whom on many fundamental points they were obliged to oppose, Mr. Rowland uttered a very salutary warning on the subject of reverence :—

We have also something to learn from Ritualists respecting the Christian Church, its unity, its splendour, its possibilities. Even so far as the outward forms of worship are concerned, we are sadly deficient in reverence. The hurry, the chattering, the unpunctuality, and the downright vulgarity which disfigure some services not only shock those who have been differently trained, but often indicate a lack of inward reverence and true spirituality. In many free Churches I fear that awe is an unknown factor. For my own part, I should be glad to see more attachment to the very building in which worship is carried on. It was characteristic of our forefathers. It is often seen in Anglican churches which have been restored with loving, skilful hands to pristine beauty; and some who sneer at elaborately worked altar cloths would do well to cultivate the spirit of those by whom they were presented.

THE Archbishop of Canterbury, in his visitation, which began on Monday last in Canterbury Cathedral, undertook to define the doctrine of the Church of England on the subject of the Eucharist. He had no hesitation in declaring that according to the Church of England there was in the Eucharist more than a memorial act, commemorating the supreme Sacrifice of the Cross, and that the sacrament conveyed to the receiver a special mysterious gift, "uniting to Christ in a special manner and degree, giving new power, new cleansing, new life, and even new insight into spiritual things, leavening

MEADVILLE



the whole being with a heavenly infection." How this was could not be defined; the bread and wine were, no doubt, only figures; but figures which imply realities. What the believer received was actually in a spiritual sense the body and blood of Christ, but only in a spiritual sense. The doctrine of Transubstantiation was unhesitatingly condemned, and might not be held in the Anglican Church. It was the view of Hooker that the Real Presence was to be looked for, not in the consecrated elements, but in the receiver. That was the view of most Churchmen fifty years ago. But now many clergy held that the Presence was in the elements after consecration, and that view was permitted. Thus, what might be called the Lutheran, but not the Roman view, might be held in the Church of England. That such a pronouncement *ex cathedra* will be accepted by the whole body of the clergy is not to be expected; but it shows in which direction opinion has moved in the Church. It is curious to note that while the Archbishop lays stress on the necessity of the consecration of the elements, and of actual participation, he also admits that where the sacrament cannot be procured, its whole benefit is yet assured to the believer who in his heart longs for such communion with Christ.

SOME good comes of protesting, if it is done in the right way. It is a matter of not infrequent complaint that the children of Unitarians are compelled, even at schools supposed to be quite unsectarian, to join in hymns and prayers which are objectionable to them and their parents. At times, we fear, there is a distinct attempt made by proselytising masters and mistresses to ride over all moderating provisions in the scheme of regulations, and to insist on reading "Church doctrine" as equivalent to "religious instruction." Even the Public Day School Company's institutions have not been free from this feature, and as it is a distinct breach of faith with parents and the public it should always be firmly resisted. An instance has recently come to our knowledge, where such a course was taken in the friendliest spirit, with the satisfactory result, that the head of the school fully admitted the justice of the objection, and took the trouble of comparing a Unitarian hymnal with the Church manual in use, and decided upon a sufficient selection of hymns common to both. The incident is slight, but distinctly encouraging, and we commend its lessons to all whom it may concern.

THE October number of *Concord* reports the first town's meetings at Birmingham and Harrogate, in reference to the Tsar's Disarmament appeal, and also a large number of utterances by public men, by the Bishops and leaders of Nonconformist opinion on the subject. There is also a report of the formation of a British section of the association of Journalist Friends of Peace. At the inaugural meeting the chair was occupied by Mr. P. W. Clayden, and Mr. A. E. Fletcher undertook to act as hon. secretary for the time being.

WRITING of "Health and Disease," the *Spectator* urges that the mere prolonging of life, which may show well in the death-rate of a community, is little or no gain,

unless a high standard of sound health is also secured:—

Our point is that the postponement of death is less important for the individual and for society than the promotion of health, and that the latter should be the prime object of medical science. What will it profit us if we gain a few more months or years of life when that life is thin, ghostly, stunted and almost useless? Death is no evil, but is an inevitable and beneficent device of Nature to keep the world alive; but lingering disease, which makes us creep and feel mean and miserable, is a very real evil. "Every man is a scoundrel when he is sick," said Dr. Johnson, and the insistence in ancient codes of laws between morals and health sprang from a profound insight into the proper conditions of human life. In keeping this ideal of the promotion of health steadily before the mind as the chief aim of medical science, we believe that a sound psychology is as urgent as a sound physiology. Therefore, while we do not commit ourselves to many things in the domain of hypnotism and cures by "suggestion," we do say that foremost in the true healer's art will be the arousing and purifying of the will and the ceaseless promotion of the highest ideals of personal and public morality.

What Dr. Johnson said was as true and as untrue as such sayings usually are. The selfish man is often more detestably selfish when he is sick, although the sufferings of a last illness have not infrequently brought a new patience and gentleness and gratitude to coarse and selfish natures. And of the unselfish the saying is not in the least true. But that does not, of course, make our duty less to use every effort to secure sound health to the community.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### TWENTY YEARS AGO.

SIR,—I am afraid there is no denying Dr. Hicks's assertion that "twenty years ago the prospect in front of our churches seemed much more bright and promising than it is to-day"; but when he comes to assign the reason of our comparative failure, he is not, I think, in the line of fact. "They had made use," he is reported as saying, "of all the negative part of the agnostic movement; but the angels' message to Faust was 'In thine own soul build it up again.' To that they had not attended." Now, Dr. Hicks will pardon my giving him, with all respect, a flat contradiction. To that we have assiduously attended. We are so afraid of "negative criticism" that we are in danger of slipping into cant, in our protest against it. But if I examine published volumes of Unitarian sermons, they are almost all constructive. Our "extreme" men write of the Immortality of the Soul, and the Being of God, and the Teachings of Jesus. The Association puts forth two volumes of lectures, every one of which is constructive.

Indeed, as Unitarians, we might do well to examine our consciences, whether in our generation we have done our duty to other churches as a protesting body, whether, disbelieving as we do so much which others account most sacred, we have given to them as we are bound to do the full reason to justify our disbelief.

"People are tired of the old question of controversial theology." If this means that they have generally ceased to believe in the Trinity, and Incarnation, and Atonement, and Hell, I can only say I wish it were so. It is not so; faith in the old doctrines, against which the Unitarian forefathers maintained a brave and self-denying protest, is as strong and widespread to-day as ever. Even Bible Infallibility and Eternal Punishment are commonly enough credited outside the cultured circles. But if Dr. Hicks means that people are tired of the questions, Whether or not Jesus of Nazareth was Almighty God? Whether or not it is by his blood we are saved? Whether or not hell is the doom of the unbeliever? then I can only say that our duty is to wake them up to the infinite importance of these questions, and bid them as sane men and women decide what answer they will give to them.

Alas! Martineaus, like Gladstones, exist only in the singular. If we had twenty of them, where should we stand now? But it is the genius not the good will and effort which have been wanting.

I hope Dr. Hicks will himself do for us all what all of us ministers are, and have been, trying to do for our own congregations these twenty years and more—"take up the materials for a spiritual religion and work them into a constructive, positive, spiritual system of theology." Few men are so well equipped for this grand work.

CHARLES HARGROVE.

### DR. A. R. WALLACE AND VACCINATION.

SIR,—Mr. Lloyd's original contention was that Dr. Wallace's mental processes are so unsound as to merit the term "unscientific." This epithet does not re-appear in his last letter, and I assume that it is tacitly withdrawn.

In answer to Mr. Lloyd's detailed and forcible re-statement of his point concerning the zymotic and small-pox death-rates between 1840 and 1870, I shall content myself with repeating that Dr. Wallace's argument, as stated by its author, requires the epidemic of 1871 to be kept in mind. Mr. Lloyd's argument dealing with a term of years which excludes the epidemic, is not a criticism on Dr. Wallace, but an independent piece of reasoning.

In a letter referring to it Dr. Wallace asks:—"If vaccination caused the reduction of small-pox mortality from 1850 to 1860, why did it have no effect in preventing the enormous increase of mortality in 1871 (2,421 per million!), the number of vaccinations having been for some years previously at, or near, a maximum?"

The point with which we have been dealing is, after all, in comparison with the vaccination question, a very small one; but I agree with Mr. Lloyd that a correspondence on the general theory would be out of place.

E. W. LUMMIS.

[We regret the unavoidable circumstances which have delayed the appearance of the above note from Mr. Lummis, which must conclude this correspondence.—*Ed. Inq.*]

To have suffered something bravely is the only patent of nobility.



## THE RITUALISTIC MOVEMENT.

## I.—RITUALISM AND ROMANISM.

OF all religious movements of our time, this—which has been known by various more or less opprobrious names, Ritualism, Sacerdotalism, Puseyism—has been by far the most successful. Beginning with a little clique at Oxford—the majority of whom were borne on beyond it into the Church of Rome and learnt to criticise and to ridicule it—it has had to contend with unceasing and, it often seemed, insuperable obstacles. The Universities were as much opposed to it as were the common people, the judges of the land concurred with the bishops to condemn it, its champions were inhibited and imprisoned, its special doctrines were denounced and the new rites it introduced declared illegal, it was abused, persecuted, hindered in every way and by every means, and—advanced in such way as has no other religious movement of this half century past. And now in one form or another, more or less “extreme” as they call it, it controls the Church which did its best to suppress it, and the Episcopal bench which was unanimous in efforts to stay it, and has won for itself enthusiastic supporters from among all classes of the community; so that it often happens that the sons of those who were its most vehement opponents are numbered among its foremost adherents.

Why has Ritualism been so successful? and why has it been, and is it still, opposed with so much energy and bitterness of feeling?

The latter question is more easy to answer than the former, and indeed the answer is of the simplest. Ritualists are accused of being Romanists in disguise, and consciously or unconsciously doing the work of Rome in the garb of the English Church. Now if it be true—which is difficult to believe—that there are among clergy or laity any individuals who are really in communion with the Church of Rome and acting as its emissaries while openly professing to be members of a Church which long ago revolted from Rome and has ever since maintained its independence—if there be such, two, or three, or many—no words are too strong to express our condemnation of their conduct. Good intention is no excuse for it. If it were conceivable that a zealous Unitarian should join the Roman Church in order to undermine the faith of its members, such a one would merit our unmitigated condemnation. For it is not a question of this or that form of religion, but of the common honesty which is the foundation of all society. If once it be admitted that men may pretend to be other than they are and say otherwise than they believe—and this not now and again through fear or frailty, but habitually and of design—then all faith of man in man is gone. Of no one can we be sure that he is what he professes himself to be, or means what he speaks—that he is good would only make it sure that his purpose was good, that he was wise would only make his disguise more effective.

And if those who are by profession the servants and teachers of truth act so untruly—if, indeed, there are any who do so—their crime seems to me worse than many for which men are daily sent into penal servitude. Calling themselves ministers of Christ, they are in reality spies, liars, hypocrites, thieves, masquer-

ading before God and man and taking pay and credit for a pretended service, which is in reality the office of an enemy.

But leaving such isolated cases—for no sensible man will pretend that the emissaries of Rome are numerous in the Church of England, even if he can bring himself to believe, which I cannot, that there are any such cases—leaving these aside, and considering honest Ritualists only, it must be avowed by the impartial judge that the foundation principles of Romanism and Ritualism are antagonistic one to the other. However much the Ritualist may imitate Papal forms and adopt Papal doctrines he is still a Protestant, and might well take for his motto those words of St. Paul against him whom they claim as the first Pope: “I withstood him to the face because he was to be blamed”; even so do they, too, to this day withstand the so-called successor of Peter and declare that he is to be blamed for the pretensions he makes to universal rule over the Churches.

For what is the principle of Romanism? What is it that makes a man a Roman Catholic? It is not believing certain doctrines which the Church of Rome teaches. It is conceivable that a man might believe all the doctrines and yet be a Protestant. It is a very common case that persons are ignorant of almost every doctrine and are yet devout Catholics. Still less is it certain practices of devotion, forms of prayer, exercises of mortification. A man may be intellectually an agnostic, and yet for the satisfaction of the religious instinct, and the good of his soul, or whatever else he calls it, wear all the semblance of a sincere believing Catholic.

No, a Roman Catholic is one who believes in his heart all things which the Church of Rome teaches, and is prepared to submit any judgment he may have formed to her correction, and to receive at all times her sentence on matters of religion as final. And the reason for this absolute submission is his conviction that the Holy Spirit of God speaks through the Church, and that its Sovereign Pontiff is the Vicar of Christ on earth, and is divinely protected against error in his pronouncements on all subjects affecting faith and morals.

The poor peasant who has scarcely learnt so much as that there are three persons in the Godhead, and that Jesus Christ is God made man, is a sound Catholic if he is prepared to receive whatever further instruction may through the ministers of the Church be vouchsafed to him. The most learned theologian is unsound and in parlous state as a Catholic, if he is not heart and soul prepared to submit his most cherished convictions to the Church’s censure, and abandon them straightway that they are condemned.

It is all a question of fact; there is on earth a society of men which is the chosen organ of the Spirit of God and Truth, or there is not. If there is, it is piety and common sense to submit our every judgment to its teaching. But if such pretensions appear to us preposterous, opposed to history, and injurious to the rights of reason, we shall protest.

To us it seems that the protest should be full and consistent; but with whatever reservations it be made, if made at all, it is a denial of the supreme and absolute authority which Rome claims over the reason and conscience of men.

Now every Ritualist is in this position

of rebellion and protest, and though his rebellion may be very mute and his protest half-hearted, that only proves him to be like most of men—inconsistent and illogical.

For what is the case of the most advanced Ritualist? As far as he dare venture he copies all Roman forms of service and ceremony and dress, and as far as he dare he teaches all Roman doctrine. But he does not believe, and as an honest man and a man of common sense he cannot believe or teach, that the Roman Church is the rule of Christian faith, and the Roman Pontiff the infallible teacher of the Christian world. If he did he would be condemning not only his own Church—which, indeed, many have no scruple in doing—but his own position as a teacher and his own claim to the priesthood. He is teaching without a mission from the only body which has the right to teach, and he is claiming orders which the supreme authority has denied to be valid. The position were impossible. No man can belong to two Churches at the same time, least of all to so absolutely exclusive a Church as the Roman is and to any other at all, even Russian or Anglican.

“We withstood him,” so may all Ritualists say, even with us utter outsiders, to the Pope of Rome. He claims in the name of Christ and God the submission of all men to his judgments and the communion of all men with his see. And we are all alike Protestants against that claim by the very fact of our not submitting to it. And, so far we join hand in hand with our Ritualist brethren as allies, however unwilling.

Why do they not go over to Rome? men ask. But the answer is ready: Because no more than we can they bring themselves to submit reason and conscience to Papal authority. They believe whatever they believe, more or less, not because the Church of Rome teaches, but because it commends itself to them for some other reason, of Scripture, or of antiquity, or of sentiment. They are Protestants, and so are we.

And the understanding of this has its practical consequences for us, for if it brings us no nearer than before to their practices and opinions—indeed, to me the Roman theory of authority seems more reasonable than is their position—it does enable us to offer to them that sympathy and respect which they have no need to seek. We think them greatly mistaken; we can’t help that, for if we are right as we must needs believe, then those who differ from us are wrong. We cannot recite their creeds; their forms of worship are alien to all our cherished conceptions; but we bear in mind that the true worship of God is not a matter of forms, but of life and work, and that the fundamental creed in which we all agree is the belief in the supreme claims of justice and love. And we know these men, many of them—that they exalt what seems to us an unreasonable faith by a noble life, and while they preach the Church and the sacraments they practise charity and all good works. Such men we honour almost as much as we differ from them, and trust ourselves and them and all who try to serve God of every Church and creed to His mercy, who knows us all, how feeble of intellect we are, and how poor of resolution, and how easily mistaken, and how sorely tempted; who judges us not



according to our opinions or our achievements, but by the goodwill He discerns in us for the service of God and man.

CHARLES HARGROVE.

### VICTORY, O LORD!

Hold ye my hands, that I may reach from heaven

The victory of the sword:

Sustain my prayer, for while the conflict rages

I call upon the Lord;

On the low plain the Amalekite is strong,  
But victory to the Lord's side shall belong.

Thine enemies, O Lord, encountering, give  
Thy power

Unto Thy children's strength:

Be Thou their shield and buckler in the battle;

Give victory at length,

When the hot day is burning to its close,  
And Thy great cause hath spurned the  
might of foes.

Hold ye my hands; let them not fall, lest  
prayer

Unanswerable cry,

And human might subdue the right of  
heaven.

Hold ye my hands on high;

Not in the void wasteth the soul's loud  
word:

God hears the echo. Victory, O Lord!

W. C. HALL.

### LITERATURE.

#### "PHILOSOPHICAL CRITICISM AND CONSTRUCTION."\*

THE writer of this substantial volume is evidently well qualified, both by wide acquaintance with philosophical literature and by an inborn analytical faculty, for the difficult task which he has undertaken. Trained in the philosophical schools of London, Oxford, Cambridge and Edinburgh, Dr. Mellone, through much study of books as well as through personal converse with eminent living teachers, has penetrated thoroughly into the spirit and tendencies of the chief recent forms of metaphysical and ethical speculation, and we can confidently say that all students who aim at something more than a merely superficial acquaintance with philosophy will find the careful reading of this work most helpful and suggestive. It is not easy to say to which of the existing schools of thought Dr. Mellone belongs. Certainly the Spencerians cannot claim him; but if we are asked to tell whether his views have most affinity with those of spiritual realists like Dr. Martineau, or of ideal-realists like Lotze, or of absolute idealists like Hegel and his disciples, we should be at a loss to give a distinct answer, and should have to reply that his eclectic system appropriates important elements from each of these three great sources of speculative ideas. The book has certainly a strong, and, in our opinion, a too strong, Hegelian flavour; but what chiefly distinguishes our author from the Absolute Idealists is his insistence on the important fundamental conception that the Absolute Being of whom

the universe is the manifestation is not simply Thought or Reason (as the Hegelians contend), but is an Eternal Self-Existent Life of whose essential nature Reason, Will, and Emotion are equally real and indivisible aspects. This eternal life of God manifests itself progressively in all man's Ideals; and, hence, insight into the nature of the Absolute is to be sought and found not exclusively in the rational or intellectual features of human self-consciousness, but also in the necessary and universal principles of man's ethical and emotional life. Accordingly, while Dr. Mellone strongly protests against the one-sidedness of the Hegelians in their emphasising of Thought or Reason as the one ultimate form of the self-revelation of the Absolute in human experience, he at the same time rejects with equal decisiveness the intellectual agnosticism of those writers who, like the great poet Browning, depreciate all attempts to reach some knowledge of God through rational intuitions, and declare that it is not in Thought but only in Love that the human consciousness takes immediate hold of and apprehends the essential nature of the indwelling and inspiring Absolute.

Students of theology will be much interested in the introductory chapter of the work, in which the relation between Science and Religion is thoughtfully examined. "Miracle," in the sense of an interference with the order of Nature, Dr. Mellone emphatically rejects.

A scientific law, he says, is always expressed in the form of a conditional statement; if certain things happen, then they must necessarily produce certain other things—wherever and whenever the causes occur, then the effect must follow. . . . But it is conceivable that the causes might only occur once in a thousand or a million years; then the law would only come into operation once in all that time—but there would be no miracle. (P. 19.)

And again:—

Science proceeds and can only proceed on the postulate, assumption, trust, faith—call it what we will—that the world will not perpetually baffle our efforts to understand it or put us to permanent intellectual confusion; and this trust in the universe that it is rational is one kind or one direction of trust in God; so far, science and religion are at one. (P. 22.)

We are not sure that we entirely follow Dr. Mellone here. He seems to make the belief in the uniformity of Nature's sequences rest upon some necessity of our mental constitution, but, so far as we can see, this uniformity simply rests on the amply verified evidence of experience, and hence it may not hold good in cases where it would, if it existed, obstruct higher ethical and spiritual ends. We can well understand that there are good reasons in the thought and will of the Eternal why such invariable sequences of what Dr. Mellone calls causes and effects should obtain in the physical world, for apart from such predominant uniformity neither science nor morality would be possible; but we can also conceive of good reasons why this uniformity of sequence should not hold good invariably in the sphere of psychological phenomena, for otherwise man could not exercise that real freedom of moral choice which Dr. Mellone in other passages assumes he does exercise, and there would be no escape from the "soft" determinism of the Hegelian school. It is possible, however, that Dr. Mellone would reply that he does not intend what he says about the invariability of causes and effects to apply to the activity of the

human self, for that, in his view, the spirit of man is not a cause in the sense in which the energies of Nature are causes. We wish, however, that he had expressed himself more clearly and fully on this important question. In this same chapter he also discusses the Design Argument as affected by recent science, and gives powerful reasons for concluding that the old methods of *proving the existence of God* must now be abandoned as untenable; "for we cannot with any meaning speak of proving the existence of anything outside of man and nature."

The second chapter discusses "The Nature and Aims of Philosophy," and throws much light on what should be the distinction between the respective functions of Psychology, Epistemology and Ontology. Attention should be particularly directed to a long Appendix to this chapter on "The Theory of Monism," in which Dr. Mellone criticises, with great lucidity and power, the view of the cosmos, now held by Professor Haeckel and many other scientists, and endorsed by such philosophers as Dr. Paul Carus and Professor Höfding—namely, that mind and matter are not separate substances, but are merely two sides or aspects of one ultimate reality. Dr. Mellone's masterly refutation of this theory should be of high interest to all ministers of religion, seeing that if this "Monism" be accepted as true the dissolution of the body must involve the parallel dissolution of the spirit, and the only kind of immortality conceivable would be the continuance of influences for good or ill after the destruction of their personal causes—a pseudo-immortality which neither the poetic genius of George Eliot nor the philosophical rhapsodies of Dr. Carus can possibly render attractive and satisfying to the thoughtful mind and to the loving heart.

Chapter III., on "The Distinction of Individual and Universal Judgments," is specially valuable for its able criticism of the view of judgment set forth in Mr. F. H. Bradley's work on "Logic." Chapter IV., on "The General Nature of the Consciousness," and Chapter V., on "The Nature of Self-Knowledge," suggestively discuss questions which are now engaging the leading professors of psychology, but which cannot be explained within the limits of this notice. There is one point, however, in Chapter V., which demands mention and criticism. After expounding his view that "self-knowledge has *degrees of truth*," Dr. Mellone applies this principle "to enlighten the Free-will controversy." He appears to set aside the ordinary conception of Free-will—namely, that man in moments of temptation possesses a real faculty of *free choice between alternative self-determinations*—and says:—"The view that we are naturally led to take is that of Professor James; by a voluntary effort of *attention* the idea of the action which is judged to be reasonable and right is brought into sufficient prominence for the mind (through it) to initiate the movements necessary for the action." Dr. Mellone contends that this view is nearer the truth than the "freedom of choice" theory. If, however, we understand Professor James's view, he does not mean at all to contrast his doctrine with the doctrine of "freedom of choice," but simply to explain in what way man's freedom of choice is exercised. The free choice is manifested in man's power of

\* "Studies in Philosophical Criticism and Construction." By Sydney Herbert Mellone, M.A. Lond., D.Sc. Edin. Blackwood and Sons. 1897. 10s. 6d.



either attending or not attending to a particular idea. Professor James's view is the same as was previously advocated by Dr. W. B. Carpenter; and neither of these writers had, we believe, the faintest idea that their doctrine was an improvement on the doctrine of man's possession of real freedom of choice. The truth appears to be that Dr. Mellone has accepted from the Hegelians their view that the ordinary conception of the *causality of the self and of its power to act upon its own present motives* (as held by Dr. Martineau and many other eminent thinkers) is a mistake; and hence our author seems to have been led into speculations which cannot be harmonised with any intelligible belief in man's true moral freedom and responsibility. This apparent adoption by Dr. Mellone of the Hegelian conception of Causality will also, we are inclined to think, serve to explain that feature of his view of "Miracle," to which we took some exception at the opening of this notice. But while we cannot agree with Dr. Mellone here, we heartily recommend his thoughtful chapter to the careful consideration of our readers. In a very acute and forcible Excursus to this chapter, on "The Biological Theories of Evolution," our author discusses how far the Darwinian theory of "Natural Selection" really achieves its purpose of explaining the evolution of the vegetable and animal world; and though Dr. Mellone does not go so far as Mr. C. C. Coe does in his able and elaborate treatise on "Nature *versus* Natural Selection," he still in the main recognises the force of Mr. Coe's reasonings, and while he will not say (as Mr. Coe seems to do) that Natural Selection plays *no* part in the evolution of species, he still contends that the part it plays is a subordinate and comparatively unimportant one.

We come now to Chapter VI., on "The Method of Ethics," which is perhaps the most valuable chapter in the work, forming as it does an admirable commentary on all the chief recent ethical theories. The Appendix to this chapter, on "The Object of Moral Judgment," is of special interest and importance, as containing at once a high appreciation and a keen criticism of Dr. Martineau's particular "Type of Ethical Theory." In common with some other able critics, Dr. Mellone complains of the ambiguity of some of Dr. Martineau's language in reference to "springs of action," "motives," "impulses," &c. Dr. Martineau seems sometimes to speak of impulses and motives as if they could, when ethically considered, be abstracted from their objects, and could be compared with each other in this abstract form. But this, as Dr. Mellone shows, is impossible, and in the following striking and weighty passage he indicates the chief point on which, he thinks, Dr. Martineau's important theory needs qualification:—

Dr. Martineau's theory of conscience, when developed on lines which he himself suggests, but does not work out, results in the ethical theory which has been expounded in the preceding chapter. We retain what is deepest and truest in his system; we accept his doctrine that our "springs of action"—understood as consciously purposive desires—cannot be divided into two classes, the absolutely right and the absolutely wrong, but arrange themselves in a scale of moral worth and have various degrees therein; we recognise gratefully his insistence on the truth that everyone

of our "natural tendencies" is ethically justified *in its proper place*, and his brief but profound interpretation of moral progress as the gradual organisation of such tendencies, high and low, and of our reflection upon them, into "social consensus and religion." We say with Dr. Martineau, that "*any* knowledge with ourselves, large or small, which we may have of the superior right of one spring of action over another comes under the head of *conscience*," and that this is the true form of the moral judgment; but this judgment of the relative worth of our desires is not based merely on a special kind of feeling which arises when two of them meet, it is based on a comparison of their objects with what *for the time being* is taken as the supreme Ideal of life as a whole. In view of such an Ideal their organisation takes place, as the historical evolution of morality proceeds. (Pp. 358-9.)

In Chapter VII., on "The Postulates of Idealist Ethics," which concludes the work, Dr. Mellone deals with the profoundest of the questions which can interest the student of philosophy and religion—the question of the relation of our ethical judgments and our ethical ideals to metaphysics and to theology. The Ideal he holds to be the *very presence* of the Absolute, or God, in the human consciousness, but he adds, "our Ideals are the immediate self-revelation of the Absolute *for us*, but they are not therefore abstractly identical with the existence of the Absolute *for itself*." "Only in ceasing to be man and becoming God could we comprehend this existence." Our space will not allow us to yield to the temptation to analyse and criticise this profound and eloquently-written chapter. Students of theology and religion who have read and meditated on the masterly treatises of Dr. Martineau, of Professor Flint, and of the Rev. R. A. Armstrong on the one hand, and that of Dean Sabatier on the other, will find, we think, that this very interesting concluding section of Dr. Mellone's work throws much light on the chief points of difference between these able thinkers. While our author's conclusions have much in common with Dr. Martineau's most fundamental ideas, it would seem that in his conception of God as "super-personal," and in his belief that man's highest and most adequate ideas of the nature of the Absolute Reality "cannot, so long as we are human, be more than symbols—a symbolic revelation of God," Dr. Mellone's deepest thinking has, on this side, close affinity with Dean Sabatier's view of the necessary limitations of even the highest and most satisfying theological dogmas. As man more and more appropriates, and identifies his character with, the Ideal which is progressively revealed in the human self-consciousness, so does his degree of insight into Truth and Reality become clearer and deeper; but from the very nature of the case God cannot be made wholly an object of human thought, and our highest conceptions must fail to fully grasp the Absolute Reality as it exists *in and for Itself*.

CHARLES B. UPTON.

#### SHORT NOTICE.

POEMS by a grandson of Coleridge cannot fail to attract many interested readers. Mr. Ernest Hartley Coleridge, who has just issued a modest volume gathering up the verses of a good many years (John Lane, the Bodley Head), is a son of the Rev. Derwent Coleridge, some time vicar of Hanley, the biographer of his brother Hartley, and Editor of his works. The

religious poems in Mr. Ernest Coleridge's volume do not take hold of us, but the occasional verses are pleasant reading, and such lines as the "Inscription for the Coleridge Cottage at Nether Stowey" have a special personal interest. The gem of the collection we find in these verses on "A Vale of Arcady":—

My life hath one fair memory

That, planted in the garden of my soul,  
Yields store of heavenly fruit to me  
With everlasting dole.

It is the vision of some alder-trees

That grow beside a mountain stream,  
Made tremulous by every breeze,  
And luminous by each sunbeam.

On this side and on that the mountains  
rise,

High purple walls of sun-born heather,  
And she smiled on me with enchanting  
eyes

As down the glen we walked together.

But, oh! fair Love, long loved but never  
sung,

Whom Virtue makes so wisely gay,  
For thee no broken harp shall e'er be  
strung,  
Nor thou dishonoured by my lay.

#### ARTICLES IN THE REVIEWS.

MRS. HUMPHRY WARD'S novel, "Helbeck of Bannisdale," cannot secure such a piece of good fortune as fell to her "Robert Elsmere," when Mr. Gladstone reviewed it; but it has certainly proved lucky enough to get very well advertised by the Roman Catholics. In particular that vigorous Jesuit writer, Father Clarke, made so glaringly intemperate an attack upon the book that other Catholics have felt bound to express their dissent from his criticisms. In the *Nineteenth Century* Professor St. George Mivart, as might have been expected from so liberal a thinker, emphatically protests against Father Clarke's assertion that the book grossly misrepresents Romanism, and neatly takes the opportunity of pitting another Jesuit against him. But the chief interest of Professor Mivart's article lies in the bold way in which he carries the war against the extremists in his own camp. In particular, he writes with a depth of abhorrence which no Protestant could exceed, of that famous story of St. Francis Borgia, which relates how, prior to his entering Orders, he was praying on behalf of his wife—then sick unto death—when a "divine voice" told him that should the wife recover, it would not be expedient for *him*. Upon this intimation, we are told, and usually with approving comment as to his piety and devotion, the husband left off praying for his wife, who soon died. In some way, which does not commend itself to Professor Mivart, he managed to be rid of the cares of his *eight* children, and so entered without encumbrance on the path that led to sainthood. We need not quote Mr. Mivart's stern denunciation of this act of pious selfishness; but if it does not act as a tonic—bitter, but wholesome—to some of those who have been deluded into a sickly admiration for a piety that forgets the first duties of simple humanity it is not his fault.

Among the other more interesting articles of the month is one by the Moulvie Rafiuddin Ahmad on the effect of the Soudan victories on the Moham-



medan world. The writer begs British friends to beware of ignoring Mussulman religious sentiment, and, above all, not to depart from the wholesome impartiality towards different creeds which has been exercised in India.

The *Contemporary* contains a very interesting, though tiresomely emotional, article by Canon Rawnsley, entitled, "With Paul Sabatier at Assisi." All lovers of St. Francis—in all churches and out of them—owe a great debt to Sabatier for his biography of the saint; and if, as appears, he has indeed unearthed the oldest and most directly personal sketch of St. Francis by a contemporary, he and his readers are alike to be much congratulated. We hope it is not a hard heart in us that revolts, however, at the methods of charity which are still employed in and about the scenes rendered forever memorable by this true brother of all the poor. Surely the times for perpetual doles ought to be past. A wise Christian charity should enable these people to maintain themselves in a state of honest independence; and only the exceptions which must occur should be dealt with by almsgiving. It is the social politics that need to be infused with brotherly love in these days, and instead of a church that goes about dole in hand to repair, if possible, the injuries and losses of the State, the Church should be the State itself, caring for its children body and soul. Mr. Richard Heath furnishes a remarkable essay on "The Church and Social Democracy in Germany." It may be read with great profit by all religious workers and teachers at home. We have only space to name, for any student whose attention it may have escaped, Mr. G. Margoliouth's article on "The Earliest Religion of the Ancient Hebrews," in which the novel theory is broached that "Yahweh" represents a concept developed from original moon-worship.

#### PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*The Rationalist à Kempis.* By J. Blanco White. 1s. (Philip Green.)

*The Blessing of Machinery.* By W. T. Haydon. 6d. (Thomas-street Printing Co., Liverpool.)

*Ethics of the Great Religions.* By C. T. Gorham. 1s. (Watts and Co.)

*The Holy Bible, Revised Version.* 5s. (University Press.)

*The People's Progress.* By Rev. W. G. Davies, B.D. (Elliot Stock.)

*The Soul Here and Hereafter.* By R. E. Hutton. 6s. (Longmans.)

*Russian Politics.* By H. M. Thompson, M.A. 3s. 6d. (Fisher Unwin.)

*Ethical Songs.* 1s. 6d. (Sonnenschein.)

*The Psychology of Peoples.* By Gustave Le Bon. 6s. (Fisher Unwin.)

*Hard Cash.* By Charles Reade. 6d. (Chatto and Windus.)

*The Soul of a People.* By H. Fielding. 14s. (Macmillan.)

*Nineteenth Century, New World, The Century, St. Nicholas, Contemporary, Expositor, Macmillan's, English Illustrated, Cornhill, Review of Reviews, Good Words, Sunday Magazine, Magazine of Art, Family Magazine, Church of England, New Century, Scribner's, Bookman, Mind, International Journal of Ethics,*

#### EN ROUTE FOR INDIA.

On Board the s.s. *Arabia*, Marseilles, October 6.

THE heavens smiling over us, the sea in a friendly mood, a pleasant company bent on filling with cheer the heart of each shining day, freedom from the distracting whirl of events on land—what more could voyager desire? But the sea has not been altogether friendly. On the first night out and on the following day it arose in at least a little wrath. Several passengers retired into privacy. Among these sufferers the present scribe was not numbered. During the night of Friday the waters calmed, and from Saturday onward till now have been as placid as a lake. On everybody's lips are the words, "Glorious!" "How delightful!" As it is now may it continue to be till the good ship *Arabia* discharges her human freight at Bombay!

The scenery one catches glimpses of along the route to Marseilles is so familiar to the intelligent readers of THE INQUIRER, either from actual experience or from reading, that I need not describe it. But I will say that Gibraltar was clothed in the splendour of brilliant sunshine. A stoppage of about three hours enabled a number of us to go on shore and get a hasty glance at the town. The famous gardens, like the parks of London, were parched from the long absence of rain. Trees, shrubs, and flowers were garmented in dust. The most interesting sight was that of the Moors in their picturesque costumes, and the display of objects in the "bazaars." I should like to have ascertained the distinctions of dress, but could not. The fruit in the market was not particularly tempting, perhaps because the stalls were dirty, and the vendors, in spite of their brilliant dress, not particularly clean. Here and there one met a woman, evidently of high class, dressed with exquisite taste, in apparel of great beauty. Not a few had lovely faces, while others were as ugly as sin.

Among the passengers we dropped at Gibraltar was a German doctor, practising in Seville, who has been spending six weeks in England, and with whom I confabbed a good deal. I naturally asked, What of the results of the war to Spain? A deliverance, he answered, from responsibilities she had become unable to bear. It was grievous to see a nation with a great history behind it in prostration, but her defeat was the righteous result of weakness and corruption. In Seville little interest was taken in the war. Of its one hundred and forty thousand inhabitants the most part were indifferent to the conflict. The excitement, even the interest, were confined mainly to Madrid and Barcelona. Seville was unmoved. Spain wanted statesmen, and statesmen of integrity. She has talkers, rhetoricians, orators, but no consummate mind to inspire her counsels, and guide her destiny in harmony with modern progress. Above all, she needs emancipation from the priesthood. She is manacled by ecclesiastics, and no nation can be vigorous and progressive under the domination of a priestly class. In Seville, said the doctor, whose opinions I am summarising, the intelligence and education of the great mass of the people reflect the Middle Ages rather than the nineteenth century.

Three or four Parsees, solicitors in Bombay and Allahabad, have provided for

your correspondent most interesting company. All of them spoke in the highest terms of English rule in India. Two of them seemed widely read in English literature and in philosophy. The works and teachings of Darwin, Huxley, Tyndall, Herbert Spencer, John Morley, Frederic Harrison, appeared to be household words to them. John Morley was described as a great intellectual and moral force among educated natives. Under the influence of these formative thinkers the intellectual world in the East, as in the West, has been born again, and the religious world is slowly undergoing a transformation. At present disintegration and destruction are proceeding, perhaps with a rapid pace, but the process of construction is sure to come. Agnosticism will die out. Religion cannot be expelled from human nature. What India needs is the rationalising, humanising, and spiritualising of religion. Religion must be shown to be one with philosophy, science, ethics, crowning and consecrating them all. One of these gentlemen knew personally Keshub Chunder Sen. He had read again and again his famous lecture on "Jesus Christ: Europe and Asia," always with a sense of spiritual exaltation. He expressed a decided conviction that no religious teacher would impress the mind of young India in the principal towns who did not emphasise ethics as distinct from theological doctrines. He assured me that I should meet with responsive and appreciative audiences. For himself he held that "the religion of humanity" was destined to triumph in the sense that the service of man must become the test of the service of God.

What of the National Congress? It was a valuable organ for the expression of the grievances, aims, and ideals of native political and social reformers. The machinery, however, by which this instrument was now worked had resulted in a decline of its influence. It was composed mainly of Hindoos. It gathered within its fold a few Mohammedans, but no Parsees. It was the product of Western education and influences, and it was an injustice on the part of India's rulers to wish to kill its own child. It was far "safer" to allow native politicians this safety-valve than to suppress it.

On conversing with an old Anglo-Indian, who has spent thirty years in India, he expressed a diametrically opposite opinion. The National Congress was a nest of agitators and sedition-mongers who ought to be stamped out like the cattle plague. Western education in the Presidency colleges was a danger. It was a menace to English rule. It could not now be abolished, but it was carried a great deal too far. It turned out a class of men who used the Native Press to attack the Government. If these men had their way, English service men might bid adieu to India. "Our bread and butter would be gone." "Well," I asked, "what is your remedy for this dangerous state of things? If, as you say, India is sleeping on a volcano, and all through giving to natives the benefits of Western education, what policy would you adopt to keep the crater quiet and prevent an explosion?" He replied that it was a large and difficult question, but for himself he would limit Western education in India to very narrow confines, and reduce the number of offices in the services open to competent natives



to the lowest minimum—a policy, surely, calculated to stir the volcano into activity! This is doubtless the extreme opinion of a pessimist and an alarmist; the gentleman who uttered it informed me that he suffered horribly from dyspepsia. But it represents, I believe, a large body of opinion among the official class, and it is not without influence. But it is gradually weakening. My Parsee friends held strongly that in promoting Western education England was forging weapons not of segregation but of congregation between herself and India, was slowly creating community of appreciation and of interest, and was strengthening the bonds between the two countries instead of sowing the seeds of revolution. England's power in India lay not in the ignorance but in the intelligence of the natives. The fatal thing would be to repress the growth of the present movement, and to adopt the policy of the Anglo-Indian pessimist, whose gloomy outlook has its origin, doubtless, in a troublesome liver.

So, in chats of this nature, in talks on Busch's "Bismarck," on the Dreyfus scandal, or the adventures of the modern Robinson Crusoe, on the Russian Emperor's peace manifesto; in watching the everlasting movements of the sea, in deck cricket, quoits, and golf, the days have passed away with variety enough for a reasonable being. And now we are steaming out of Marseilles, whose cathedral, and Bourse, and Church of Notre Dame de la Garde, and Zoological Gardens, and lovely Prado Avenue have not been left unvisited. Rain in the night has freshened up the Gardens, and the trees in the Boulevards are something more than "a patch of lively green." But scavengers are scarce in Marseilles.

S. FLETCHER WILLIAMS.

#### REPORT FROM BRUSSELS.

WE re-commenced our services on Sunday last, Oct. 2. In spite of a long and wearisome search, we have not been able to hire a suitable hall for our private use, and are obliged to hold our Sunday services temporarily in a dancing-hall in which we already sought refuge nine years ago under similar circumstances. We sent out two hundred invitation cards, put up posters in town, and inserted advertisements in three of the most largely circulated papers. The subject announced was one of great present interest: the anti-Semitic, or, rather, anti-Jewish question. The result was a good audience of one hundred persons at least, among them several Jews, the wife of the Grand Rabbi of Belgium, an eminent professor at the University, &c. At the end of the service a young Catholic lady, quite a new-comer, asked permission to attend our Thursday afternoon course of religious and moral instruction, which, for the present, has to be given at the pastor's house. We have written to our Counsel asking him to give a new proof of his devotedness to our church, of which he is a member, by endeavouring to hasten the conclusion of our law-suits, in order that we may get out of this trying state of uncertainty and know how we stand legally and financially. Meanwhile we are still in pecuniary difficulties. Our appeal to our English friends last July was much less responded to than in previous years. Our faithful friends, Mrs. Holmes, Miss E. M. Lawrence,

and Mr. F. Nettlefold remembered us, and with two smaller donations we have received £26, while last year our English friends sent us £56 7s. Will not a few more generous Unitarians extend us a little help so that we may be able to finish the year without getting more heavily into debt, or, better still, that we may finish it with the satisfaction of being entirely out of debt?

JAMES HOCART.

39, Rue St. Bernard, Brussels.

#### THE CHILDREN'S COLUMN.

*"The House on the Shore of Eternity."*

"THE House on the Shore of Eternity" is the title of a parable that Miss Cobbe has written for grown-up people in her book called "The Peak of Darien." I am going to re-tell it now in fewer and simpler words for the children; and, in the end, we shall see what a beautiful hidden meaning it contains.

Long, long ago two simple-minded men named Wolfgang and Athelstane left the huts built of willow and turf, which had always been their homes among lonely hills far away from the sea, and set forth to make a journey together. Climbing the hills, they went on their way through forests and over plains, till, one morning, before the sun had risen, they reached some high rocks which shut out any prospect except just in front of the spot on which they stood, where, on a slope of sand, they saw a strange-looking erection, and walked round and round it in the twilight, wondering what it could be meant for. Surely not a dwelling! And yet inside it they found seats and tables, a fireplace, and an iron pan for cooking purposes. How unlike their little huts it was in shape! On the top of it there was no pointed roof but flat boards; and where the square strong foundation should have been the structure had narrowed down to a wedge-like form. Stranger still, two long poles rose out of the building with cross bars and ropes fastened to them and a roll of sackcloth lay below them, while a great beam hung outside at one end fastened in some mysterious way to the inside of the building.

Can you guess what they had found? A ship by the sea-side, and the keel, and the masts, and the sails, and the rudder seemed to these ignorant travellers, who had always lived in an inland home, very useless arrangements in a house for men to live in. Well, they puzzled over the matter, and, in time, Athelstane found a wheel that when touched by the hand moved the great beam, and he began to think that there must be some wonderful purpose for this strange structure, a design about which they knew nothing.

"I think," he said, turning to his companion, "we are looking at something more than a house. I think it is not intended to stand always where we see it."

Then Wolfgang laughed and said, "You are dreaming! Where on earth should a house go if it is not intended to stand always where it is built?"

Meanwhile, unnoticed by them, the sun had risen and the tide was coming in. Then the waves began to roll up and break upon the shore, and the full light of day shone on the distant waters. The travellers, climbing up among the rocks, were filled with wonder and watched in silent awe what should follow. Suddenly

a band of sailors came leaping down the crags and sprang on board the ship as the waves floated her from the shore. They hauled in the anchor and set the sails, the pilot placed himself beside the rudder, and the wind bore them far away out of the sight of the wondering watchers.

Then the story tells that a grand new thought came to Athelstane, and his soul woke up within him.

"O, Wolfgang," he cried, "we could perceive that the ship was intended to float on the great ocean which we have never beheld. Could we not see that we and all our race are made to live in a world yet unseen—wider, freer, grander a thousand times than earth—a world which we shall enter whensoever the tide of death shall lift us up and bear us away?"

And the meaning of the story is that the men, women, and children in this world may be each likened to "a house on the shore of Eternity"—made for another life when this is over—like the strange house the travellers found that was not meant only for a dwelling on the beach. Just as the sails, and masts, and rudder foretold that the ship should sail away over the wide ocean, so the whispers of conscience within us, and the great hopes and beautiful thoughts that visit us, the strong, deep love of our hearts, and the will and power to know the right and do it, foretell that there is another life awaiting us when our days on earth are over.

FRANCES E. COOKE.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of 5s. collected by J. P. L. This fund is now closed.

WHAT now? Let me look about me. They have left me the sun and moon, fire and water, a loving wife and many friends to pity me, and some to relieve me, and I can still discourse; and unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience: they still have left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest, I eat and drink, I read and meditate, I can walk in my neighbours' pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights—that is, in virtue and wisdom, in the whole creation, and in God Himself. And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down on his little handful of thorns.—Jeremy Taylor.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."



# The Inquirer.

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LONDON, OCTOBER 15, 1898.

## A PRICELESS TREASURE.

ON Tuesday next there is to be a gathering at Oxford, in the library of Manchester College, in which a far greater company of friends will wish to take part than can possibly be present. But during the hour from three o'clock in the afternoon, when the statue of Dr. MARTINEAU is to be unveiled, a common act of remembrance, of renewed gratitude which no words can express, and of reverent affection, may unite not only the special band of Dr. MARTINEAU's College students throughout the country, but the multitude of those to whom his spoken and his written word have brought light and strength, who have learnt of him and have been quickened by his influence to truer spiritual life.

The scene in the College will not be difficult to picture by any who have been in the noble Tate Library. The statue is placed at the east end of the library, on the right of the entrance looking down the whole length of the room and under the Warrington window. This may prove to be not a good position, but there the statue is for the present. And on Tuesday, the silent features, so eloquent of him they represent, will touch the hearts of those who are gathered for the act of dedication, and renew the benediction so often received from our revered and beloved teacher within the precincts of the College.

Seventy-one years ago JAMES MARTINEAU left the College at York, on the completion of his five years' course as a student for the ministry. He was then twenty-two, and thirteen years later he returned as a teacher on the re-establishment of the College at Manchester. For forty-five years he served the College there and in London as professor, and latterly as principal, and fulfilled his career as a teacher, and as a prophet of the things of the Spirit, by the final publication of his great works on ethics and religion. What Manchester College owes to Dr. MARTINEAU can never be fully estimated or acknowledged, but what his own feeling towards the College is may be partly indicated by these concluding words, which he spoke at the summer meeting of Trustees in 1885, on his retirement from active duties. Replying to a resolution of gratitude and farewell, he had spoken of the confidence he felt in the future of the College, and in the men with whom he had shared the work of teaching, and whom he was leaving to carry on the work, and he concluded:—

We have lived in and for our common duties. For my part, they have never been a burden to me at the time of greatest labour, simply because I have loved my colleagues, I have loved my students, I have loved my work. The union with which we have worked together has never suffered a moment's interruption. There are differences in our personalities, but these differences have resulted rather in harmony than in discord; and if ever varieties of opinion have emerged on College questions, they have needed but a few minutes' comparison to adjust themselves into spontaneous concord. Not a cloud has for a moment passed over our unity of will. While these things deepen my parting regrets, they tinge them also with the brightest hope. I cannot sit down without also acknowledging the invariable courtesy and friendliness—the more than courtesy and friendliness—which I have experienced from the officers of the College with whom it has been my duty to correspond, and which have made that duty a true pleasure and constant encouragement. Not a single difference that I know of has ever arisen out of this intercourse. All the forces, small as they are, which enter into the working of this institution, have been united in one concordant action. It would be very unbecoming to detain any longer the Trustees through this prolonged meeting; and I will only say, therefore, in conclusion, that I shall always regard the resolution which you have now passed as the final diploma of my career—a diploma, indeed, which adds no fresh letters to be appended to one's name, but which proceeds from a source, and expresses a sentiment, more precious to me than any honours received from more conspicuous but more distant witnesses of my life.

Without hesitation, therefore, we may rejoice in the close bonds of reverence and affection which still unite the College and her most distinguished son, and we may be thankful indeed that so beautiful a memorial has been secured to bear witness to

succeeding generations of the outward form and benignant presence of him whose word and spirit will remain a living power, and must always be associated with Manchester College.

It is a priceless treasure that is now given to the College in this statue, and through the College to our whole people. The exquisite marble, moulded by the hand of true insight and consummate skill, presents to us the living form of the teacher, with a fitting restraint, and yet in the very material suggestive of a purer, loftier nature. It is the unmistakable countenance that has so often commanded and summoned to high aims, that has been aglow with moral fervour and spiritual rapture, and in the ministrations of friendship has been lighted by a wonderful tenderness. The profound thinker, the teacher, the friend, we have preserved for us in the lineaments of the most imperishable art, and we must once more offer to the sculptor, Mr. H. R. HOPE PINKER, our grateful thanks for what he has achieved. We make no apology for re-producing below a sonnet on the statue, which we published some months ago at the time of its exhibition in the Academy.

And while we rejoice over the possession of this treasure, we must add one word of gladness that at this time we can still make pilgrimage in spirit to the presence of him it represents, and from the library of Manchester College our thoughts may swiftly travel to his Scottish home, and greet him once more in his wonderful old age. The words are nothing, and we may not intrude upon his quietness. But the offering of overflowing reverence and affection cannot hurt or disturb. Silently we may be there all together, and thank God for what we have received, and for the beautiful peace of this evening-time, in which indeed there is light.

## LINES

*On a Statue of Dr. Martineau, carved out of a block of marble taken from the summit of one of the Carrara Peaks.*

UPHEAVED from its bed of lonely sea—  
Weighed down and plunged in fires of  
central night—

At last on high, calcined to perfect white,  
A mountain peak, towering most loftily  
Upstands; and, coveting its purity,  
Men hew of it a block which Art may  
take,

And of a man sublime a statue make—  
Himself a summit, light-illumin'd, he  
Whosethought cloud-piercing flashes light  
o'er men

For æons yet to come; discerning now  
A purpose in the past, and now the morn  
Of a diviner day. Enshrined then  
In stone, this great soul speaks, and men  
will bow

Revering, in the distant ages born.

April, 1898.

R. B. H. P.



NORTH MIDLAND UNITARIAN  
AND PRESBYTERIAN ASSOCIATION.

## CENTENARY MEETING.

THE hundredth annual meeting of this Association was held on Tuesday at the Great Meeting, Leicester. At eleven o'clock there was the usual meeting of delegates and ministers, followed, by religious service in the chapel, conducted by the Rev. H. S. Perris, M.A., of Mansfield. The annual sermon was preached by the Rev. H. Enfield Dowson, B.A., of Gee Cross.

## THE SERMON.

Taking for his text Galatians v. 13—"Ye, brethren, have been called into liberty"—Mr. Dowson dealt with the question of the Unitarian name in connection with the history of the churches represented in that Association. Casting a backward glance over the past hundred years, the salient fact came out that the members of the Association had passed through great changes of thought, while there had been continuous religious life in the churches. In some matters of thought they were poles asunder from their forefathers the founders of the Association, and if they went back yet another hundred years, they knew the familiar story of theological change, from the Calvinism of the founders of their churches to the Unitarianism of more recent times. In the eighteenth century they had a splendid object-lesson as to the result of complete liberty in the search for truth. It was that liberty which unlocked for their forefathers the doors of an ever-widening spiritual house. The Presbyterian name as used by their forefathers was historical rather than descriptive. It had the merit of denoting no special doctrine, and the form of church government to which it referred had been entirely abandoned. Their fathers believed in comprehension and a national church, and, therefore, would set up no new church system beside that which was established. So the name Presbyterian was a survival, and left their people free to think their own thoughts and develop their own religious life.

It was under the influence of Priestley and Lindsey that Unitarianism began to take shape. One of the first chapels to be called Unitarian was Lindsey's at Essex-street, and it was a new departure. The new chapel was opened for Unitarian worship. But the majority of their churches were founded not for Unitarian worship, but by the exercise of freedom passed to Unitarian belief. The old Presbyterians passed from truth to truth in the eighteenth century, and Unitarians who enjoyed the same free trusts had done the same, with no break in the continuity of religious life. The bonds of freedom had been more widely extended than ever, and the changes of thought had been even more radical. In the eighteenth century the change from Trinitarianism to Unitarianism left both on the same foundation, resting on the Bible as an infallible revelation, only drawing from it different conclusions, both regarding the mission of Christ as attested by special miracles. But the Unitarianism of the present day rested on a new foundation. The irresistible movements of thought had broken down the foundations of an infallible Bible and a miraculous Christ. They lived in another

religious world, in which they had a present God and His majestic order in the world. And they were brought into a new relation with Christ. He was no longer so much their authority as their living example, in his beautiful life and in the relation in which he and they stood to God. The Christian religion was a religion like Christ's, in their own soul what it was in Christ's soul, a religion they shared with him. If Christ were with them, if he had been in Christendom through the centuries, no one would be more astonished than he that his word had been converted into a new letter, and he would lament that it had been used to kill the living spirit, which was the very life and soul of his religion, not for himself only, but for all men.

They had been carried into a new world, beyond the old controversies. Their Unitarianism was less sectarian in spirit than ever, less interested in controversy between sect and sect, and was immersed in Christ's religion. More by far than of their freedom of thought, more than of the glorious truth to which it had given birth, was, in their minds, the permanence of the religious life. Opinions came and went, Churches rose and fell, their own with the rest, but it was no matter so long as the spirit of Christ moved on. That spirit he believed to be the very life of their Unitarianism in the present day.

He cared very little about names, he cared very much about the things, and so if the spirit of Unitarianism was what he had painted, if its liberty was so great, why trouble about the name? He did not believe it could be changed without a destructive convulsion. *Unitarian* was the name for their people, not for their church buildings or endowments—no doctrinal name must attach to them. But with individuals and societies it was different—the door of liberty was not shut, and when views were changed the name could be changed. He urged that they must be true to their work.

## BUSINESS MEETING.

At the close of the service lunch was served in the schoolroom, after which the annual business meeting was held in the upper room.

The chair was taken by Mr. J. C. Warren (president), and there were present also Mr. B. Dowson (treasurer), the Rev. H. Gow (secretary), the Revs. W. E. Addis, Ambrose Bennett, J. Birks, H. E. Haycock, E. R. Hodges, E. A. Maley, H. S. Perris, W. G. Price, W. W. Robinson, W. H. Rose, J. K. Smith, and W. Whitaker, Miss Gittins, Miss H. Guilford, Mrs. T. Pratt, Miss Smith, Messrs. E. F. Cooper, Harrop White, C. Kempson, H. H. Broomhead, J. Loving, F. W. Smythem, W. Evans, S. J. Lilley, S. E. Smith, W. Godfrey, W. Goddard, H. Freeston, R. Briggs, W. Saunders, and many others.

Letters of regret for absence were read from Mr. E. Clephan and the Rev. Lawrence Scott.

Mr. B. Dowson presented the Treasurer's statement of accounts.

The statement showed a balance of £6 13s. 8d. from last year, and the receipt of £122 19s. 6d. in subscriptions and £45 7s. 10d. in chapel collections; special donations for Ilkeston £32 3s., and grants from the British and Foreign Unitarian Association for Newark, Ilkeston, and the Free Christian Church, Leicester, £98, making, with the income from special trusts, a total of £306 11s. 4d. On the

other side were grants to the Free Christian Church, Leicester, Newark, Loughborough, Hinckley, Great Hucklow and Bradwell, and Ilkeston, amounting to £195, the B. and F.U.A. grants mentioned on the other side and other ordinary expenses, leaving a balance of £31 11s. 5d. in hand.

The Rev. H. Gow then read the reports from the congregations of the district, and the report of the Committee.

The past year, the Committee reported, had been uneventful, the congregations being on the whole in a stationary condition, but exception was made in the case of Great Hucklow, Ilkeston, and the Free Christian Church, Leicester. During the year no minister had left the district, but the Rev. W. H. Rose had been appointed at Great Hucklow. At Christ Church, Nottingham, no minister had yet been appointed, and the congregation had been greatly indebted to the Rev. J. Freeston for ministerial help. Reference was made to the loss the Association is to sustain in the removal of the Rev. W. E. Addis from Nottingham to Manchester College, Oxford, and a warm tribute was paid to the personal influence he had exerted in the district. The loss sustained in the death of Mr. Charles Woollen, an old and faithful worker in the district, was also recorded. The Committee pointed out the need for a larger income for the extension of their work.

The PRESIDENT moved the adoption of the Treasurer's statement and the Committee's report. He noted that the improvement in their work of the previous year had been maintained and consolidated. The finances were fairly satisfactory, but the balance in hand was illusory; for part of it was already pledged, and in the past year they had not had to make a grant to Christ Church, Nottingham, as no minister had been appointed. Their friends must not therefore suppose that more funds were not required, for the Committee's efforts were constantly checked for want of money. He appealed to them to mark the centenary year by a large increase in their contributions. It was quite true that they aimed at strengthening the smaller congregations in their Union, but there was much also to be done by missionary effort in the interest of a truer theology. There was undoubtedly a liberal feeling in the Church, but of such a kind as would not recognise them. Right thinking he felt to be a great aid to right living, and there were many people outside the churches to whom they could give much help. He urged that they should hold a North Midland bazaar. He was convinced it could be successfully carried through, and it would do good to all the congregations to feel that they were working for a common cause.

The Rev. AMBROSE BENNETT seconded and said of the uneventful year that perhaps no news was good news, that there had been no spasmodic effort, since the churches had been devoting themselves to the cultivation of their spiritual life. He could not refrain from alluding to the loss they were to suffer in the removal of Mr. Addis from the district, but their loss would be undoubtedly a great gain to Manchester College. Happy would be the fortune of the students who came under his influence and received teaching at his hands.

The resolution having been carried, the Rev. W. E. ADDIS proposed the re-election of the officers of the Association. The Committee was elected by ballot at the conclusion of the meeting.

Mr. ADDIS agreed with what the



President had said as to the most important work of their churches. He had read with great pleasure the noble address of the Bishop of Ripon at the Church Congress, and with him and others looked forward to the time when the Church would not be Trinitarian or Unitarian, Protestant or Catholic, but simply Christian. But that time was not yet, and they would gain nothing by ignoring the fact. Their Non-Subscribing Churches had a great work to do. They made Christianity possible to many to whom otherwise it would be impossible. No one owed more to those churches than he did himself. At a time when subscription had become impossible to him he found a refuge, and he always remembered with gratitude how he had been received, simply as a minister of Christ, of whom it was asked only that he should speak the truth. To that position the whole country was indebted, and as they faithfully maintained it they would be furthering the blessed day for which they longed—the day when they should meet simply as ministers of Christ, learning from one another, and their differences would be no obstacle to living under the same roof and in the same communion. Mr. Addis concluded with an expression of the great satisfaction he had found during the few years of his membership in that Association, and referred to the value of their social meetings in leading to a better understanding and drawing people nearer together. He should never lose his interest in the work of the Association.

The Rev. J. K. SMITH seconded the motion, which was carried.

Miss EDITH GITTINS then moved a vote of thanks to the ministers who had taken part in the service that morning. It was of great importance that the history of their churches should be known and handed down to their children. Without such knowledge the present could not be understood. Referring to the use of the name *Unitarian*, which had been current among them during the past century, she had found it inconvenient. As a name, it was a description which did not describe, and an explanation that required explanation. Might not the suggestion which appeared in last week's *INQUIRER*, coming to them from the antipodes, answer their need, and *Free Catholic* be the right name for the Church of the future.

Mr. J. HARROP WHITE having seconded, the Rev. H. ENFIELD DOWSON responded to the resolution, referring to his many associations with Leicester and that district, and with the succession of the Great Meeting ministers from the time of the venerable Charles Berry.

The Rev. W. BIRKS proposed, and the Rev. W. WHITAKER seconded a resolution of welcome to the Rev. V. D. DAVIS, as representing the British and Foreign Unitarian Association, and the Rev. Dendy Agate, as representing the Manchester District Association.

Mr. DAVIS, in responding, spoke of the work of the Unitarian Association as being interested not merely in controversial theology, but in religion. Wherever in their churches good religious work was being done there the Association was ready to help, and the funds entrusted to them for that purpose they administered with the most anxious care, and in the spirit of the broadest liberalism. With the remarks of Miss Gittins as to the name of their churches he was largely in sym-

pathy. He had more than once stated in *THE INQUIRER* that *Free Catholic* was the ideal name, because it actually described their principles. Their churches were in principle free, and desired to be truly catholic, including all who would worship with them. That name Mr. Armstrong had long ago declared in his sermon at the National Conference in Birmingham (in 1885) to be their true name. And when it was generally understood, and the ideal of their religious life had grown clearer to them all, he had confidence that it would be adopted. That was an ideal for which they had to hope and work.

Mr. AGATE reserved his response for the evening, when he was to read his paper.

A vote of thanks to the friends at Leicester for their hospitality, moved from the chair, seconded by Miss H. Guilford, and responded to by the Rev. H. Gow, concluded the programme of the meeting.

#### THE CONFERENCE.

After tea a conference was held, under the presidency of Mr. J. C. Warren, when the Rev. DENDY AGATE read a paper on "Aims and Experiences in Forward Movement Work," in which he traced the history of missionary efforts in the Province of Lancashire and Cheshire, and dwelt especially on the recent effort, in support of which the successful Manchester bazaar was held. Speaking from his own experience in the new work of the Manchester district, Mr. Agate added useful practical advice as to methods, if any such work was taken up, and concluded with an earnest appeal for such efforts, for declaring to men the truth they held, and sharing with others the power of a true religious life.

The CHAIRMAN, in opening the discussion, expressed the hope that Mr. Agate's paper would stir them up to fresh effort.

The Rev. H. E. DOWSON paid a tribute to the missionary work Mr. Agate himself had done. He felt that the very life of the churches depended on their being filled with the missionary spirit. A mistake was sometimes made by older congregations, which were apt to be jealous of new congregations thought to be too near to themselves. That was a great mistake. Near neighbours springing up around would strengthen, not weaken their churches, and called forth fresh energy and enthusiasm from their members. When a missionary association was short of funds the best way was to take up fresh work, and when it was seen what they were doing the needed supplies would be sure to come in.

The Rev. J. BIRKS had always been in favour of missionary efforts, so long as it was religious work that was carried on. They were too reserved in the expression of their religion. He hoped some new effort would be made in their district. A North Midland Bazaar he was sure would raise the funds required, and such united effort would do them all good.

Mr. J. HARROP WHITE trusted that their appreciation of the words they had heard would be converted into something concrete. There could be no such thing as standing still. Some time ago there had been an effort for the appointment of a minister at large for their district. Dr. Herford had been present at one of their meetings and had strongly urged them to that course. But the matter had not been carried to a successful issue. At that centenary meeting they ought to resolve on some forward work. Why

should they not at once start a centenary fund? There was abundant work to be done, and the best thing their congregations could do was to be helping others.

Mr. B. DOWSON pointed out that the direct result of the effort to which Mr. White had alluded had been the appointment of Mr. Maley at Ilkeston. The work in their scattered district was very difficult and the response to liberal religious teaching was not what it was in Lancashire. But he thought a fund ought to be established for other purposes besides grants in aid to congregations—for the improvement of their buildings and in other ways to strengthen their work. If a bazaar was the only way to gain that end, he should support it, but a Fund they must have.

The Revs. W. Whitaker, E. A. Maley, and H. Gow having joined in the discussion, Mr. WHITE moved:—"That it is desirable to raise a Centenary Fund in connection with the Association, with a view to establishing a forward movement, and that the Committee be instructed to take it into their serious consideration."

This was seconded by the Rev. J. BIRKS, and carried *nem. con.*

A vote of thanks to Mr. Agate, moved by Miss KATE GITTINS, brought a successful and encouraging meeting to a close.

#### SMALL HEATH, BIRMINGHAM.

THE new Waverley-road Church was opened on Saturday afternoon, October 8, with a religious service in which a large congregation took part. Five years ago the movement in Small Heath began, the congregation having met in successive Board-schools, and recently in a little iron building, which will now be used as a schoolroom attached to the church. There is ample space on the land acquired by the congregation for the erection of complete school-buildings. The new church, which is a fine building, in unpretentious Gothic style and has seating accommodation for 400 people, occupies a capital site facing the Victoria Park, on the border of a populous suburb of Birmingham. The foundation-stone was laid on January 20 of this year, by the Rev. Stopford A. Brooke, and great credit is due to the architects and builder for the expeditious and thorough manner in which the work has been completed. The church, exclusive of the land, has cost about £3,000. Towards this, it will be remembered that the trustees of the former Church of the Saviour contributed £850, and the congregation to complete the contribution to which they themselves are pledged, and for other purposes, are working for a bazaar to be held on November 30 and the following days.

#### THE RELIGIOUS SERVICE.

The opening portion of the service was conducted by the Rev. H. H. JOHNSON, minister of the church, and the prayer of dedication was offered by the Rev. JOSEPH WOOD.

The sermon was preached by the Rev. J. ESTLIN CARPENTER, from Matthew vi. 33, "Seek ye first the kingdom of God and His righteousness."

In those words, he said, Jesus proposed to them a quest, called for an effort, prescribed to his disciples a perpetual endeavour, and he summed it up for them in the great words, "The kingdom of God." It



was, indeed, no new word in his day. Already the Baptist had announced it was at hand, the Psalmist had sung of it, prophets had discerned it. Nor was it confined to the people of Israel. By the broad stream of the Ganges, by the Nile, in the great plains of Mesopotamia, in Greece, hymn and prayer had gone up to God as King. The political analogy was natural to the people of antiquity. But Jesus united the conception of God as King with that of God as Father, and blended the idea of sovereignty with that of the love of a father for his human child. So he filled the conception of the kingdom with a new force, making it the rule of worship in spirit and in truth, and of personal character in righteousness and self-control, the reign of God among all classes and conditions of men; so that it must make an end of all darkness and doubt, all oppression and cruelty, all tyranny and war. It was not wonderful that when Jesus brought that message it awakened ardent homage and joy in human hearts, and had created great institutions. The hope of the kingdom was still fresh in their day. Never before during the last three centuries had there been so patient an ardour, so clear and strenuous a hope for the realising of their quest.

It was to be seen among the churches in many forms, and they might ask, Why, then, add this new house of prayer to them? It was to be seen in the great national church, of which they could not speak without profound respect, which was worthy of all honour for the dignity of its services, the strenuousness of its efforts for the redemption of the wastes of despair. But that church claimed to be in itself a society divinely endowed with a special constitution, entrusted with the truth and with special powers given by Christ and handed down by apostolical succession. But if they turned to the New Testament they found nothing about "chartered channels"; the sower claimed the whole world as his field, and in the teaching of Jesus there was no distinction between cleric and lay. Always and everywhere they must declare that the way to God was open, and that the Spirit of God and the spirit of man could find each other out.

Then, of the Salvation Army they could not speak without the deepest sympathy and respect. And yet the whole of that mighty structure had been reared on the fear of hell. General Booth, when challenged recently at Boston as to his soundness in the doctrine of eternal torments, said: "If you were to take hell out of our doctrine the Army would very soon disappear." Yet he (the preacher) did not think so meanly of the devoted work of the officers, the passion of love and pity poured into their daily work and nightly prayer, as to suppose it was only the scourge of fear that brought souls under their influence and wakened in them the longing for better life.

For themselves they felt that the kingdom must be made the path of life, and a revelation of the Unseen. So they were bidden to that church, and were told it was open to all, their aim was Christian union, and they were invited, whatever their opinions, to worship the Father in spirit and in truth. No creed would be repeated there; the worship would not be founded on repetitions which were no longer real. To be spiritual it must be veracious, with no compromise or reserve, whole-hearted, humble, and sincere. No

question would be asked of them as they entered that place, "What think ye of Christ?" They would be invited to follow him as their leader; and they might be challenged to make his truth effective in their lives. Jesus was a teacher who belonged to them in proportion as they followed his principles, living by his example and animated by his faith.

They offered that building, then, as their contribution to the outward realisation of the great quest. There they would have a place where the daily struggle should pass into rest and peace, where the warfare with sin should be for a little while at least suspended, in the sense that there for a while they would have overcome the world. That house should stand for harmony among the jarring elements of life, a place where doubt should find in common sympathy a new assurance, where the disappointed should find companionship and new courage for the difficulties of life, where the weary should find rest and the lonely friends. There the sinner should gain help for new endeavour, and the righteous cherish humility and win fresh aspirations; the glad should be uplifted with a deeper joy, as they learnt that only in the joy of the Lord could be their strength. So should the kingdom be found within them in that house of prayer—the kingdom of solved problems and realised ideals; and the spirit of life which was in Jesus Christ cheer and sustain them, with the eternal gospel of the Fatherhood and love of God.

#### THE EVENING MEETING.

After the service tea was served in the schoolroom, and at half-past six a public meeting was held in the church, Mr. Archibald Kenrick in the chair. There were also present the Revs. J. E. Carpenter, Joseph Wood, L. P. Jacks, J. C. Street, H. McKean, A. A. Charlesworth, J. Harrison, T. Pipe, V. D. Davis, J. Tranter, and H. H. Johnson, General Phelps, Messrs. J. A. Grew, W. H. Kempson, E. L. Tyndall, H. New, G. Titterton, J. T. Isaccs, J. H. Forrester, W. H. Nightingale, Enoch Evans, A. Langford, T. R. Harrison, J. P. Duffield (secretary of the church), and many others.

The CHAIRMAN in opening the proceedings said that he had received a message from the Lady Mayoress regretting that she was unable to be present and sending a donation to the building fund, and other letters of regret for absence had been received. It was a great satisfaction to see many faces there that evening of those who had been present at the stone-laying in January, and to feel that that fine building had been so soon completed. They owed a great debt of gratitude to the Church of the Saviour, the trustees of which, by their donation of £850, had provided the basis of their building fund. Towards the £3,100 required they had collected £2,682, and although he was disappointed in his hope that they might open the church free of debt, the coming bazaar he was sure would realise the amount still required.

The Rev. J. C. STREET moved a resolution of congratulation to the Small Heath congregation and of good wishes for their work. He could not speak on that occasion, he said, without strong emotion. His thoughts went back to three years ago, when there was closed a church which for half a century had held a prominent

place in Birmingham. It had been his lot to be the last minister of that church. He had not felt that there was any need for its work to cease, but there had been pressing circumstances which had compelled the trustees to close its doors. They had with them that evening one who represented the past and connected it with the present. Mr. Manton heard George Dawson preach his first sermon in Birmingham, and had been one of those who, when Dawson wanted more room for his mind and heart, had joined together in building a church for him. He felt that evening that the Church of the Saviour was not dead. He had come to show his profound sympathy with their movement, and to join in the service, and he was full of joy to know that the same catholic spirit would be there maintained as had marked the Church of the Saviour. Could Mr. Dawson have been with them he would have said Amen to all that had been said and done there that day. The congregation was to be congratulated on the progress they had made, and had their earnest wishes for the future. He paid a tribute to the work of the Rev. J. Harrison in connection with the Midland Christian Union, and especially in connection with that congregation, and congratulated the Rev. H. H. Johnson on the work upon which he had entered. If he carried it on in the same spirit which had been in his predecessors, the blessing of God would rest upon them.

The Rev. JOSEPH WOOD seconded the resolution, and reminded his hearers of the early stages of that movement when, five years ago, their Union had determined on breaking new ground, and had first held services at Small Heath. The congregation had lived through circumstances which were enough to quench the movement entirely, and were to be congratulated on their short history. Mr. Johnson was to be congratulated on having won the love and respect of that congregation in so short a time, and also upon entering on his ministry under such conditions, where there was no dead hand of the past to interfere with his efforts and ideals. They had now come to a crisis in the history of religion. The religious thought of that country was passing through a far greater reformation than that with which the names of Luther and Calvin were associated. They were living in the actual process of a new reformation, in a time of transition, and it remained for the young people to play their part in it, and be resolved to make themselves worthy of the call which a great time always brought with it. What the Christianity of the future would be he would be a bold man who would prophesy. But he would say that it would be more reasonable, more rational, more ethical, and less theological. It would be less dogmatic in its expression, less Anglican, less Calvinistic, less Unitarian, and more Christian.

Mr. GEORGE TITTERTON supported the resolution, and was followed by Mr. MANTON, who said that people living in the present day had little idea of the religious bigotry and persecution that existed even in advanced Birmingham sixty years ago. But the Church of the Saviour had done its work, it had not lived in vain, and he congratulated the minister and congregation of the new church on now being able to worship God in such a beautiful building, and to carry on



the good work. Some people would have them think that the battle of religious liberty was won. The battle was still raging, and there was work for the young people to do. To be young, to be strong, to be energetic, was to be not poor. They had the world before them, and there was nothing denied in this world to well-directed labours. The majority with whom he himself had worked were dead and gone, the remainder would soon go, but they would rejoice to know that the work was being bravely carried on.

The Revs. A. HALL, B.A., and JOHN HARRISON also supported the resolution, which was heartily carried, and the Rev. H. HARROLD JOHNSON, B.A., and Mr. W. H. KEMPSON responded.

Mr. E. EVANS proposed, and Mr. W. H. NIGHTINGALE seconded, a vote of thanks to the Rev. J. Estlin Carpenter, who in responding said he appreciated their invitation to take part with them in their opening proceedings. It was entrusting to him a great privilege and also a great responsibility to set forth the aim and principles of that church.

Votes of thanks to the architects, Messrs. A. Eachus and J. A. Grew, and the builders, Messrs. B. Whitehouse and Sons, were proposed by the Rev. L. P. JACKS, M.A., and a vote of thanks to the Chairman concluded the proceedings.

There were large congregations on Sunday, both morning and evening, when the minister, the Rev. H. Harrold Johnson preached.

#### GENERAL BAPTIST ASSEMBLY.

THE 245th annual gathering of the Messengers, Elders, and Representatives of this Assembly was held at the Bethnal Green-road Chapel, London, E., on Wednesday and Thursday, October 5 and 6.

Divine service was held on Wednesday evening, the devotional part being conducted by the Rev. W. HARVEY SMITH, pastor of the chapel, and the sermon preached by the Rev. S. Burrows, of Dover. The preacher took for his subject the "Parable of the Talents" (Matt. xxv. 15-30), concluding with an earnest appeal to the members of the Assembly for renewed faithfulness in the work to which they were called.

The proceedings on Thursday morning commenced with a devotional service, after which the retiring president (Rev. J. WATMOUGH) introduced as his successor Mr. T. Bond, of Portsmouth. In commencing his address the President alluded to the existence of the Assembly, notwithstanding the smallness of its numbers, as a special branch of the Baptist body—remarking that there were points of difference which were deemed of sufficient importance to justify its seemingly isolated position—not by its own will or desire, but so long as others preferred to stand aloof. As sincere seekers after religion and believing in their accountability to God, they call no man Master among them. "One is your Master, even Christ, and all ye are brethren." Having neither creed nor dogma they hold to the position of Christians first, Protestant Dissenters next, and General Baptists last. Previous to the passing of the Act of Uniformity in 1662, they were found in the front rank of religious reformers, and they still felt it their duty, and one of the highest

importance, to seek with persevering and prayerful energy the truth which, when found, has a value beyond computation. Prejudice, self-interest, and human approbation have been barriers which fidelity to principle will, in time, remove, and remembering that absolute perfection is not here attainable, their admiration is not for those who claim it, but for those who, like the Apostle Paul, could say "not that I have already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." From this declaration of one who was "free-born," the speaker emphasised the value of "Christian Endeavour," asserting that the principles of love to God and our neighbour, of obedience to the Divine commands, of doing justly, loving mercy and walking humbly before God, were those which were untouched by criticism. Having taken upon themselves responsibilities of great moment to their churches, they were "not to be weary in well-doing." The times demanded a firm stand in defence of truth and righteousness, and called for a Christlike devotion. The outlook of religious thought was in their favour, and it was for them to try and hasten the time when God's kingdom should come, and His will should be done on earth as it is in Heaven.

The business of the Assembly was then proceeded with, and, with an interval for luncheon, was continued throughout the afternoon. The usual reports were read and received, and the letters from the churches were also presented. A resolution of welcome to members of other Churches and kindred societies was responded to by the Rev. J. A. Andrews, of Drayton Parslow, Bucks, and the Rev. Frederic Allen, of London, the latter of whom represented the Provincial Assembly of London and the South-Eastern Counties. The church at Deal having applied for re-admission, was received into the Assembly, and the Rev. Melsom Godfrey was cordially welcomed by the President. A vote of condolence was passed to Mrs. Timmins and the church at Billingshurst on the loss sustained by the death of the late Rev. T. Timmins, and a resolution was also passed agreeing to send supplies, if desired, once a month to the church at Billingshurst during the ministerial vacancy. Telegrams of fraternal greeting were sent to the Rev. H. Solly and Mr. G. Withall, who were prevented by age and increasing infirmity from being present. The Rev. S. Burrows, of Dover, was appointed vice-president, and the secretary and treasurer were re-elected.

In the evening a Communion Service was held, presided over by the Rev. A. J. Marchant, and an interesting and harmonious gathering was brought to a close.

#### PROVINCIAL LETTER.

##### EASTERN COUNTIES.

A PROVINCIAL letter immediately after the holiday season is not likely to have much news of the churches in it. Nothing can be done all summer except to arrange outings for the various congregational societies. To talk of church activities is to arouse the true spirit of dissent; and the only thing to do was to wait for the coming of autumn. Now, however, we are all beginning again to foregather ready for

the winter's work. Congregations which, in summer time, were as thin as currants in a school cake, are now collecting again, and showing signs of activity. Programmes for different societies are being planned, the harmless necessary series of doctrinal or poetical sermons outlined, one church is busy with a bazaar for internal improvements, and another thinking most earnestly whether there is any way of keeping itself open. Altogether there are plenty of signs of incipient vitality, though very little has practically taken shape. Consequently it is not necessary to go through the churches in detail; but a few notes on some of them may be interesting. Bury St. Edmunds, for instance, is at the present time breathing hard. Part of the vitality is mechanical, but resuscitation is possible. The trustees did not think so a little while since. After investigation they had come to the conclusion that a new start was absolutely necessary, and the best way to set about it was to shut the church—for a time, of course. But before the doors had actually been closed, one of our London ministers had set to work and arranged a course of services—one every Sunday—until the end of the year. I have never yet met anyone who was sanguine about Bury (perhaps the name has something to do with it), but the present action may lead to a new state of things, and we all hope it will, though locally there has been no sort of enthusiasm for years past, and every offer of help from the Eastern Union has been received with apathy. Halstead is closed, but a conference of representatives from the Union and the church will shortly be meeting to consider whether services can still be held there. In my last letter I spoke of Hapton as having no congregational life. I was really thinking of those meetings, other than regular services, which help to bind a congregation together in friendly knowledge of each other. Now of these Hapton has nothing, but I doubt whether many of our village churches are doing a much better work than this one. True, there is but one service a day. But at this service there is an unusual proportion of the village present. The whole village does not number more than one hundred and twenty souls, and yet every Sunday there is a gathering of from thirty to forty to join Mr. Knapton in worship. And the manner in which he is received among the villagers shows that they fully appreciate the simplicity of the Sunday services, and the personal kindness of the minister and his wife.

The autumn meeting of the Eastern Union was held at Lynn, and the members had an opportunity of seeing the promising condition of this church. Working in the midst of great obstacles, and with a past that is more of a hindrance than a help, the members, led by Mr. Lansdown, are growing into a well-knit unity. A hearty spirit of fellowship exists among all, there is an evident desire to make the church a factor in the town's life, and, most hopeful sign of all, the minister and his wife have gathered round them a surprisingly large number of young people. If a society or guild is formed for these, so as to bring them together on one night of every week, as well as at the Sunday services, there is a fine beginning for the future of the church. Meantime the church is far from being self-supporting, but those from afar who directly or indirectly give to it will be



glad to know of the good work being done.

In Norwich there is but one thought in the members' minds at present, and that is the bazaar. Outside friends are liberally contributing, and when the event itself comes off—on November 3, 4, and 5—the prospective total of £500 ought to be reached. The necessity of carrying out the structural alterations proposed has been apparent to all for a long time past, and now there is but little doubt that these, and all the other needful details of the scheme, will be carried into effect. The bazaar will be opened on the first day by Mrs. Humphry Ward, on the second by Lady O'Hagan, and on the third by Rev. P. H. Wicksteed. One very encouraging feature of the bazaar has been the expressions of goodwill it has called forth in the city from those unconnected with our body, the Mayor and Mayoress, and others in official positions having promised their support. Only one minister has declined to be present on account of the doctrines we hold. This solitary minority, considered in conjunction with the long silence and passivity of the local Evangelical Church Council from which we were ejected, is possibly a sign of a broader spirit prevailing. At any rate we may comfort ourselves with the hope of it.

Nonconformity of every shade has lost a great friend in the death of Mr. J. J. Colman. It was not any one denomination that gained from his large-hearted generosity. Churches of all opinions throughout East Anglia have been helped by him, many of them mainly supported by him. Every village, however small and insignificant, when it felt the need of a service free of the Establishment, appealed to him, and never in vain. And one good plan of his, worth imitation by other men of wealth, was the offer to add 25 per cent. to whatever was collected. Such a scene as that at Princes-street Chapel at his funeral service, when every seat was occupied by representative men and women of all denominations, from Catholic to Unitarian, and all parties and spheres of activity for the common good, is surely a rare one, and a tribute to a man who allowed his broad human sympathies to overcome the bounds of a somewhat narrow theology.

And the loss of such a man will be felt in the Eastern counties more as time passes and the revolt against the excessive dogmatism of Ritualists grows. In this district ritualism is exciting keen interest, the people are beginning to feel something of the burden that may ultimately be laid upon them by the priestly caste, and the rampant anti-Ritualists are always sure of a good hearing. It is being recognised all round that the Church of England is losing her hold on the common people by these illegal proceedings, that the people will not consent to have the whole of the Reformation work undone. Many of them rightly dislike the note of essentiality with which mere accidentals, bits of poetic fancy, are being endowed. And the manner in which one vicar is being popularly supported here in Norwich against the unreasonableness of the bishop and his court is sufficient evidence of the trend of popular sympathies. At least, these are the impressions I gather from talk with various people, and all seems to point to a time not so far off when a clear understanding will have to be come to.

Though we all desire the plain Christianity hoped for by the Bishop of Ripon, it seems as though once again Catholic and Protestant will have to stand firmly face to face, and settle their separate powers of controlling the English mind.

EDGAR DAPLYN.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Accrington.**—The Rev. J. Ruddle's Bible class have presented him with a framed photograph of themselves as a token of affection and gratitude; and the ladies of the sewing circle have presented Mrs. Ruddle with a gold brooch in acknowledgment of her helpful services during the past eight years.

**Belfast: Mount Pottinger.**—The harvest thanksgiving services were held here on Sunday, the 9th inst., conducted by the Rev. W. J. Davies. The contract for the rails in front of the church has just been given. Before many weeks are over we trust that the contract for the enlargement of the church will also be given. During the renovation the regular services and Sunday-school will be held in a portion of the old church screened off for use.

**Bessells-green, Sevenoaks.**—Harvest thanksgiving services were held here last Sunday, conducted by the minister, the Rev. R. C. Dendy.

**Chatham.**—On Sunday, Oct. 2, harvest services were held at Hamond Hill Church, the preacher being the Rev. W. Copeland Bowie. A children's service was held in the afternoon, when Mr. Bowie gave the address. On Monday baskets of flowers and grapes were taken to one of the local hospitals.

**Chelmsford.**—The harvest service was held on Oct. 2. Last Sunday, in the absence of Mr. Harry (at Southend), Lieut. Dear kindly officiated.

**Cheltenham.**—The harvest festival services were held at the Unitarian Church, Bayshill, on Sunday, Oct. 2, the preacher being the Rev. J. Fisher Jones. At the evening service the choir rendered Dr. Garrett's *Harvest Cantata*.

**Chorley.**—On Wednesday, Sept. 28, a meeting was held to welcome the Rev. A. Doel as minister of the Park-street Chapel. Mr. J. W. Crompton, of Rivington, was in the chair, supported by the Revs. A. Doel, H. E. Dowson, J. E. Stead, W. Bagrie, Messrs. W. H. Sutcliffe and J. Jackson. Mr. Doel, in responding to the welcome offered to him by the chairman, and other speakers referred to the struggles he had passed through in breaking away from orthodoxy in the Methodist Church, and his thankfulness for the spiritual freedom he had attained.

**Cirencester.**—Under the auspices of the B. and F. Unitarian Association the Rev. Geo. St. Clair commenced here on Friday, Sept. 30, a special lecturing tour in the West of England. He also preached morning and evening on Oct. 2. The lecture was on "Primitive Man and the Fall."

**Cullompton.**—On Tuesday, Oct. 11, the Rev. George St. Clair, F.G.S., delivered a very instructive lecture on "Sacrifices and Scapegoats." The chair was taken by Mr. J. Roberts.

**Eland.**—On Sunday, Oct. 2, the harvest festival services were held, the preacher being the Rev. W. Mellor, of Huddersfield. On the following Monday evening the sale of fruit and flowers took place, and on Tuesday the Rev. James Taylor, minister of the church, delivered a lecture on "Madagascar and the Malagasy," which was illustrated by maps and diagrams, and was highly appreciated. The collections taken on the three evenings and the proceeds of the sale of fruit and flowers amounted to over £5.

**Glasgow.**—The opening service of All Souls' Church, Crosshill, was held in Lesser Dixon Hall on Sunday evening, the minister, the Rev. J. M. Connell, preaching from Galatians iv. 26, on the true ideal of a Catholic Church. A card announcing the services has been issued by the minister with the following statement:—"In seeking to add another to the already numerous places of worship in the neighbourhood, our aim is to form a church that will be thoroughly free and catholic, whose thought and teaching will be limited by no creed or confession, and whose membership will be open to all who find the services helpful. We cordially invite those who are in sympathy with us to join our fellowship, and to help us to make this church an image and symbol of the church invisible, 'which is free and the mother of us all.' More especially do we invite those who have outgrown the traditional theology, and have forsaken or but

irregularly attend the churches that are committed to it. We trust that in All Souls' Church they may find a true spiritual home."

**Glasgow: South St. Mungo-street.**—The Literary Society opened its winter session with a social meeting, held on Friday evening, Oct. 7, the Rev. E. T. Russell in the chair. After tea an excellent programme of songs and readings was followed by games and dancing, and a very pleasant evening was spent.

**Leeds.**—In the *Mill Hill Chapel Record* for the present month the Rev. C. Hargrove addresses his congregation at the beginning of the twenty-third year of his ministry. On Dec. 27 the fiftieth anniversary of the present Mill Hill Chapel is to be celebrated, when the Rev. P. H. Wicksteed, son of the minister of fifty years ago, is to preach, and the Rev. J. E. Carpenter is also to take part with Mr. Hargrove in the service. The October number of the *Mill Hill Pulpit* is entitled "Ritualism and Reasonable Service." This number begins a new volume.

**London: Bermondsey.**—On Sunday evening the Rev. Stopford A. Brooke preached in the Fort-road Church, taking for his subject, "Liberal Christianity and the Social Problems of Our Time." It was, he said, the duty of the Christian citizen to do all that he could for those around him with reference to securing supplies of good air, good light, decent dwelling places, an abundance of good water, and a proper distribution of healthy and unadulterated food and drink, which should be capable of being purchased at a fair price. Primary and secondary schools were essential for the purposes of national education, also good libraries. There was need of a general supervision of the health of the whole community, and the destruction, no matter what interests might be involved, of all that was dangerous to its healthfulness. Such things were the first interests of human life, without which there could be no equality of opportunity for men, women or children; and matters like these should be the care of the municipality. Property should be taxed in order to supply such things, and that tax, if not paid with joy, should at any rate be paid with an overwhelming sense of duty; and the profits which might accrue ought to fall, not into the hands of shareholders in companies, but into the coffers of the municipality itself, to be used for the profit of the whole.

**London: Blackfriars Mission and Stamford-street Chapel.**—All the societies connected with this movement have now commenced work for the winter. The Literary and Social Union have had two successful meetings, at the latter of which Mr. W. H. Shrubsole gave a very interesting lantern lecture on the Yellowstone Region of America. The Happy Evenings for Working Men and Women were inaugurated on Saturday last, when a concert was given which was much appreciated by a considerable audience. The Young Women's Club have had their opening meeting, and the Boys' Brigade and Band of Hope are full of activity. The harvest services were well attended, and on Sunday next the anniversary service will be held, when the Rev. T. E. M. Edwards will preach at the morning, and the Rev. F. Allen (the minister) at the evening service.

**London: Forest Gate.**—The Rev. H. Woods Perris was formally welcomed as minister of this congregation on Thursday, Oct. 6. There was a very good attendance of members and friends. The Rev. W. G. Tarrant presided. Addresses of welcome were given by Mr. David Martineau (L.D.U.S.), Mr. S. S. Tayler (B. and F.U.A.), the Rev. Frederic Allen (for the "London ministers"), and the Rev. T. E. M. Edwards (Provincial Assembly). Mr. Sydney Clarke, barrister, formerly of Hull, also gave an interesting sketch of some of the many valuable public services rendered to that town by Mr. Perris during his ministry there. Mr. Stanfield, in expressing a cordial welcome on behalf of the congregation, alluded in sympathetic and appreciative terms to the former minister of the church, the Rev. W. Holmshaw, and wished him all success in his new sphere. With regard to Mr. Perris he felt it was a remarkable opportunity that had come to the congregation in his accepting the pulpit, and they were resolved to help his labours there as fully as possible. The previous Sunday, when Mr. Perris began his ministry among them, was the sixth anniversary of the laying of the foundation-stone of the church; he trusted that the new start now made would be in every way successful. The Rev. H. W. Perris in a few words gratefully acknowledged the cordial welcome he had received. He expressed a confident hope that with the loyal co-operation of the congregation he might build up in that neighbourhood a strong and vigorous church which would be a power for good in the whole district, and he looked forward with some eagerness



to the difficult but in many ways attractive work of a London minister. In an earlier part of the evening Mr. W. J. Bull (secretary), mentioned a large number of names of apologists for non-attendance, and read several letters from sympathetic friends. Among them were communications from the Rev. Robert Nobbs, Rev. Tom Warren, and Rev. J. Wright, ministers of local (orthodox) congregations. The last-named expressed himself in particularly fraternal terms, and all wished the church and minister success in their Christian work. The proceedings were closed by a vote of thanks to the chairman, moved by Mr. Jose and seconded by Mr. Barry.

**London: Rhyl-street.**—The annual festival of the Christian Church Society was held at Rhyl-street Mission on Wednesday, Oct. 5. The Council met in the afternoon, and at the Communion Service at 7.30 p.m. the Rev. W. F. Turland, of Whitechurch, preached.

**London: Stratford.**—Harvest festival services were held here on the 9th inst., conducted by Mr. Elliott, of Highgate. A harvest service was held on the following Monday in connection with the Temperance Guild and Band of Hope, the address being given by the president, the Rev. T. E. M. Edwards.

**Malton.**—The harvest festival began on Sunday afternoon, Oct. 2, with a sacred concert by the Malton string band and vocalists. After the public tea on the following Monday the Rev. C. Hargrove lectured on "The Manners and Morals of our Elizabethan Forefathers." Dr. Holt was in the chair. It is pleasant to record that members of several other denominations took part in the festival, some of them helping with the music.

**Manchester: Upper Brook Street.**—There was a crowded audience at the opening musical evening of the Literary Society on the 15th inst., and a satisfactory gathering at the opening lecture on Monday last. The Rev. D. Agate, B.A., was the lecturer, and he gave an eloquent and interesting review of the religious progress of the century. Other aspects of the work of the century will be treated of on consecutive Monday evenings up to Christmas, the lecturer for Monday next being Mr. Alderman Southern, J.P., who will speak on the growth of Manchester during the century.

**Mansfield.**—Harvest thanksgiving services were held at the Old Meeting on Sunday week, the preacher being the Rev. H. S. Perris. On the following Monday evening the annual congregational gathering was held in the schoolroom. After tea the chair was taken by Mr. J. Birks (the chapel warden), who was supported by the Mayor, Mr. Alderman Birks, and the Revs. H. S. Perris, A. Bennett, and E. A. Maley. Mr. Perris spoke with satisfaction of the work of the past year, and hopefully of the future. He referred to the honour conferred on one of their oldest members, who for nearly a quarter of a century had been superintendent of the Sunday-school, and now held the office of Mayor in the town. Addresses were afterwards given by the Revs. A. Bennett, and E. A. Maley, the Mayor, and Mr. J. H. White. A programme of music was also rendered during the evening.

**Merthyr Tydfil.**—Harvest thanksgiving services were held at the Unitarian Chapel on Sunday, Oct. 9. The occasion was one of more than usual interest on account of the visit of Mr. Promotho Ioll Sen, who preached in the morning on "Simple Things," and in the evening on "Can Man see God?"

**Newchurch.**—The anniversary sermons were preached on Sunday last by the Rev. J. J. Shaw, when the collections realised £14 15s. 7d., far more than last year.

**Northumberland and Durham Lay Preachers' Union.**—A well-attended meeting of the above took place on Thursday, Oct. 6, when the chair was taken by the Rev. Frank Walters, and a paper read by the Rev. Arthur Harvie on "Emerson's Great Sermon." The paper was an appreciation and analysis of the "Divinity School Address," and provoked a valuable discussion.

**Strangeways, Manchester.**—The Parents' Party, attended by over 120 parents and scholars, was held on Wednesday evening, Sept. 28. After tea the Rev. W. R. Shanks occupied the chair, and gave a short address on the aims and work of the Sunday-school, and how parents could help the teachers in their efforts. A musical programme followed, and the Rev. John Moore, of Hindley, one of the secretaries of the M.D.S.S.A., then distributed thirty certificates, won by scholars, thirty-one of whom had sat last season for examination in their respective subjects, in connection with the examination scheme of the Association. In an interesting speech Mr. Moore complimented the school upon the high place it had taken in the examinations, praised the

efficiency of the teachers and urged the scholars to continue their efforts.

**Tavistock.**—The harvest thanksgiving services were held on Sunday, Oct. 9, at the Abbey Chapel, the preacher being the Rev. John Barron.

## OUR CALENDAR.

SUNDAY, OCTOBER 16.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Blackfriars Mission and Stamford-street Chapel, Anniversary Services, 11 A.M., Rev. T. E. M. EDWARDS, and 7 P.M., Rev. F. ALLEN.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. W. G. CADMAN, and 7 P.M., Rev. R. C. DENDY.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Ealing, Prince's Hall, 7 P.M., Rev. T. E. M. EDWARDS.  
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Morning, "The Broad Church Revival."  
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M., Mr. D. DELTA EVANS.  
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD. Collections to be divided between the Hampstead Nursing Association and the Hampstead Provident Dispensary.  
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.  
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Rewards and Punishments." Evening, "Religious Lessons from Shakspeare.—I. 'Macbeth.'"  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Evening, "Institutions and Ideals—The Church."  
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.  
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.  
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.  
Stoke Newington, The Green, 11.15 A.M., Communion Service, 7 P.M., Rev. W. WOODING, B.A.  
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
Wood Green, Unity Hall, 11 A.M. and 7 P.M.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRKENHEAD, Charing Cross, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., LL.D., and 6.30 P.M., Rev. JAS. CROSSLLEY.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.  
BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.

DEAL and WALSLEY, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Historical Element in the Old Testament."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. BIRKS.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. BIRKS.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. BODEL SMITH.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
SOUTH-PLACE, FINSBURY. —Oct. 16th, at 11.15, J. CLARKE, M.A., "The Ethics of Self Sacrifice."

**ETHICAL RELIGION SOCIETY,**  
STEINWAY HALL, PORTMAN-SQUARE,  
S.W.—October 16th, at 11.15, Dr. WASHINGTON SULLIVAN, "Rousseau's 'Emile.'"

## BIRTHS.

COLFOX—On the 7th inst., at Conegar, Bridport, the wife of T. A. Colfox, of a son.

MELLY—On October 9, at Beechwood, Aigburth, Liverpool, the wife of Hugh Mesnard Melly, of a son.

## MARRIAGES.

CLIFF—MARTIN—On October 11th, at the Unitarian Chapel, Evesham, by the Rev. Edward Parry, B.A., assisted by the Rev. Rudolf Davis, B.A., Arthur, eldest son of the late Philip Arthur Cliff, of Frodingham, Linc., and Mrs. Philip Arthur Cliff, of Wortley House, Evesham, to Rosamond, younger daughter of Anthony Herbert Martin, of Winwick House, Evesham.

TURNER—SMITH—On the 5th inst., at the Friends' Meeting House, Coggeshall, Henry, youngest son of Henry Turner, of Newland, Keymer, Sussex, to Marion Christy, only daughter of J. Smith, Jun., J.P. and C.C., of Patiswick Hall Braintree, Essex.

## DEATHS.

DALBY—On October 7th, at Stanley Mount, Oxtor, Birkenhead, aged 75 years, Rachel, the beloved wife of George Bewlay Dalby, and daughter of the late John Cowling, of York, solicitor.

THOMAS—On October 7th, at Courtland-terrace, Merthyr Tydfil, Thomas Thomas (late iron-monger), aged 73 years.

WALMSLEY—On October 12th, at West Didsbury, Manchester, in his 79th year, Gaius James Walmsley.

Correspondents are requested to note that, to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.



**ESSEX CHURCH, THE MALL,  
NOTTING HILL GATE.**

Morning Sermons by the Rev. FRANK K. FREESTON on "PRESENT DAY QUESTIONS Affecting Christianity and the Church."

Oct. 16—"The Broad Church Revival."  
 " 23—"The Decline of Nonconformity."  
 " 30—"The Freedom of the City." (Citizen Sunday.)  
 Service at 11 and 7.

**BIRKENHEAD UNITARIAN CHURCH,  
CHARING CROSS.**

The Rev. STOPFORD A. BROOKE, M.A., LL.D., will preach in the above Church on SUNDAY MORNING, October 16th, at 11 A.M.

Evening Service at 6.30 P.M., conducted by the Rev. JAS. CROSSLEY.

Collections at both Services in aid of the British and Foreign Unitarian Association.

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SUNDAY, October 16th.—The Rev. Principal GORDON, of Manchester, will Re-open the Chapel, that has been repaired, decorated, &c.

SUNDAY, October 23rd.—The Rev. R. STUART REDFERN, of Crewe, will Preach.

SUNDAY, October 30th.—The Rev. G. H. SMITH, of Congleton, will Preach.

Divine Service at 6.30. All Seats Free.

**PENDLETON UNITARIAN FREE CHURCH.**

A BAZAAR will be held on the 24th, 25th, and 26th of NOVEMBER, in the School attached to the Church, with the object of paying off the Mortgage Debt of £800.

The Congregation have subscribed £75 16s., and paid off, with the assistance of the Manchester District Association of Presbyterian and Unitarian Churches (who made a special grant of £35 for the purpose), the Debt due on current account up to last Christmas of £97 7s. 5d., and carried over the balance of £13 8s. 7d. to the Bazaar Fund.

November 24th, the Bazaar will be opened by Sir JOHN BRUNNER, M.P.

November 25th, the Bazaar will be opened by ALFRED MOND, Esq.

The Committee have decided not to allow any Raffleing.

Subscriptions already promised:—

	£	s.	d.
Manchester District Association of Presbyterian and Unitarian Churches	120	0	0
British and Foreign Unitarian Association	25	0	0
Do., do. (conditional on the £800 being raised)...	25	0	0
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A BAZAAR will be held on WEDNESDAY, NOV. 30th and on the three following days in the MASONIC HALL, NEW-STREET, BIRMINGHAM, in aid of the CHURCH BUILDING and FURNISHING FUND. The Committee are anxious to raise a sum of £500, and earnestly solicit contributions in money or goods, which will be thankfully received by any of the undersigned:—Miss NETTLEFOLD, Halffield, Edgbaston, Birmingham; Mrs. H. NEW, 27, Wheelways-road, Edgbaston, Birmingham; Mrs. ARCH. KENRICK, 4, Carpenter-road, Edgbaston, Birmingham; Mrs. EDWARD TOWNLEY, Ferndale, Prospect-road, Moseley, Birmingham; Mrs. GEO. TITTERTON, The Uplands, Greenhill-road, Moseley, Birmingham; Rev. H. HAROLD JOHNSON, B.A. (Minister), 143, Waverley-road, Small Heath, Birmingham; J. H. FORRESTER (President), 51, Charlotte-road, Edgbaston, Birmingham; W. H. KEMPSON, 33, Barrow's-road, Sparkbrook, Birmingham; A. LANGFORD, 21, Wilton-road, Sparkhill, Birmingham; W. H. NIGHTINGALE, 7, Lloyd-street, Small Heath, Birmingham; Mrs. HODGETTS, 193, Cattell-road, Small Heath, Birmingham; or to the Honorary Secretary of Bazaar, JAMES P. P. DUFFIELD, 29, Bowyer-road, Saltley, Birmingham.

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**Tuesday, October 18th.**

12 NOON.—Explanation by Mr. DARBISHIRE in the Library of the stained-glass window given by him.

3 P.M.—Unveiling of the Statue of Dr. Martineau in the Library.

8 P.M.—Opening Address by Professor CARPENTER.

As the accommodation in the Library is very limited, Trustees and Subscribers desiring to be present at the Unveiling Ceremony are requested to send in applications for tickets immediately to Mr. MARSHALL, Manchester College, Oxford, if they have not already done so.

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**CHANGE OF ADDRESS.**—The Rev. PHILIP H. WICKSTEED has moved to Sydenham Farm, Tetsworth, Oxon.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 15, 1898.